

The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVIII, No. 2

NOVEMBER, 1927

The Mind of the Worker

Church Door Collections

Theology of St. John of the Cross

Neo-Scholasticism and Outside Philosophers

Father O'Brien's Last Christmas

The Faith of the Priest

Israel and the Faith

Liturgical Notes—Roman Documents

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In the Homiletic Part: Sermons; Book Notes;
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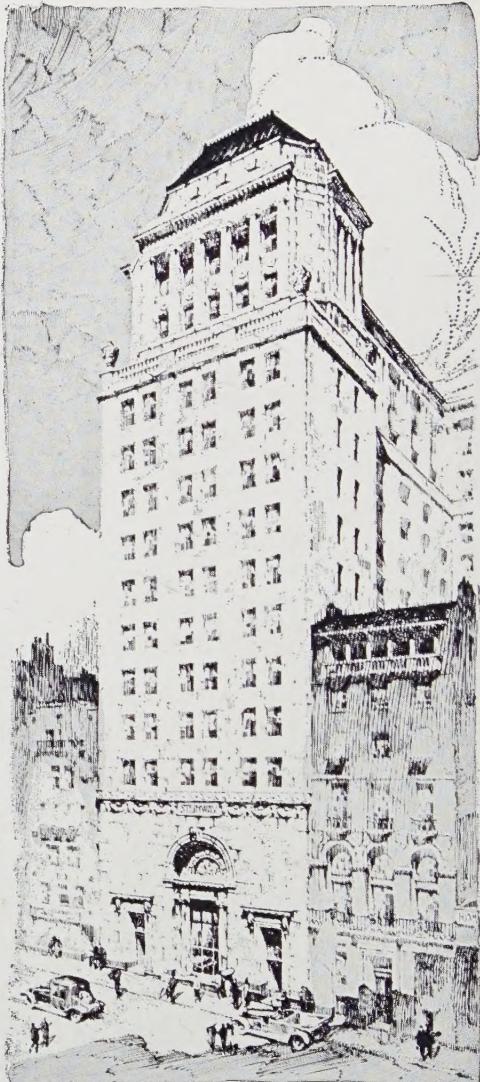
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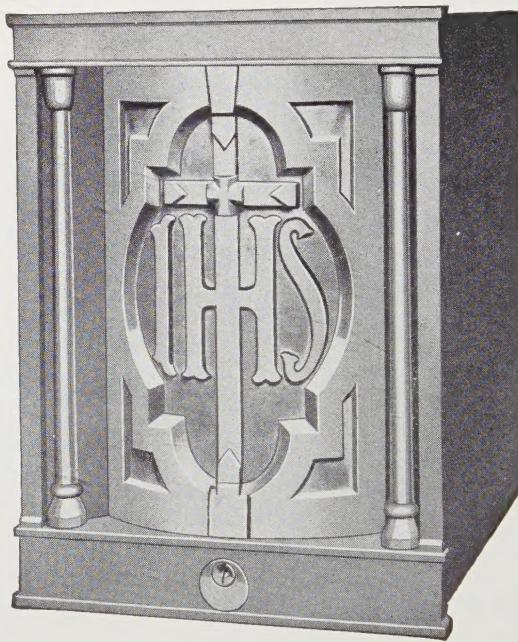
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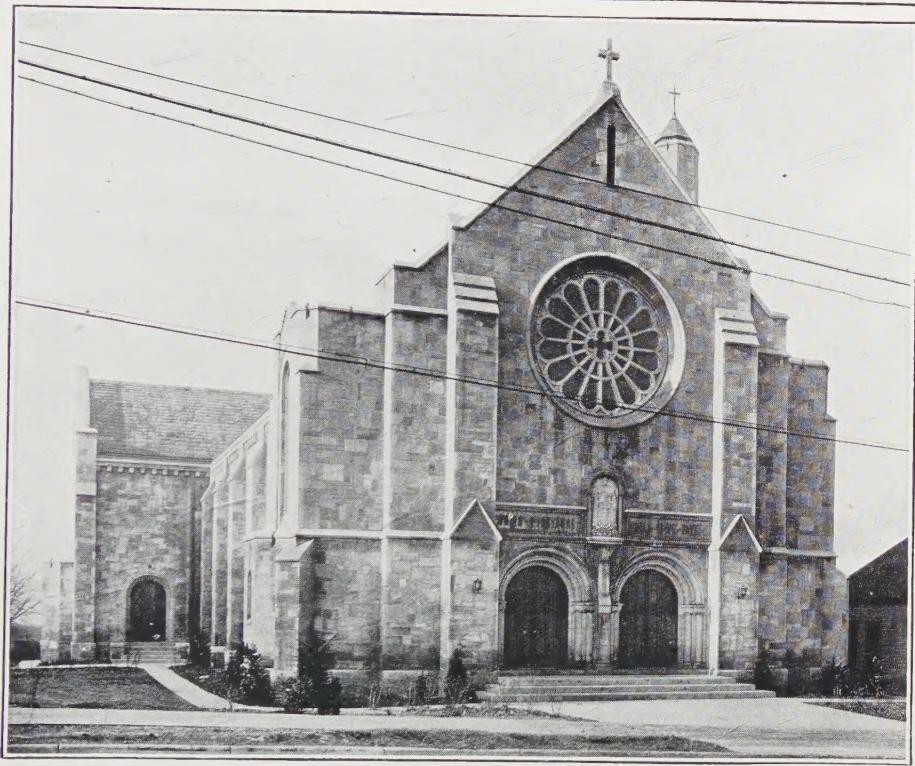
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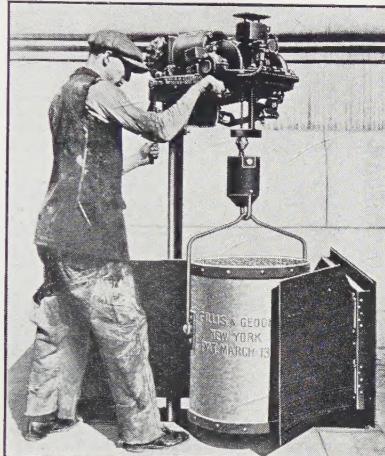
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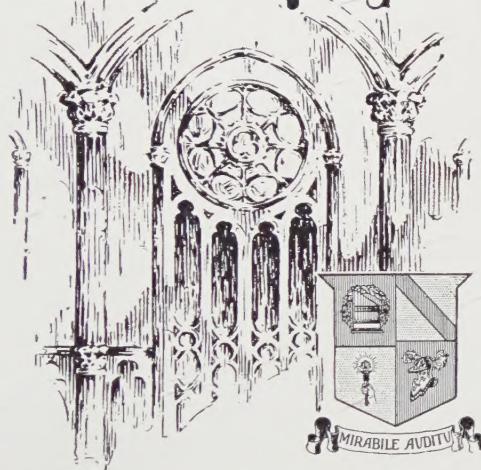
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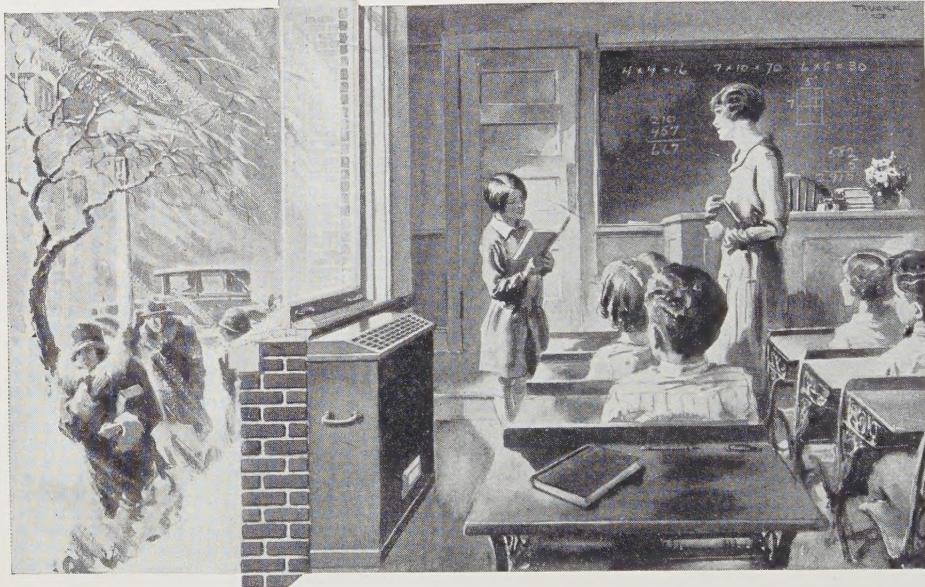
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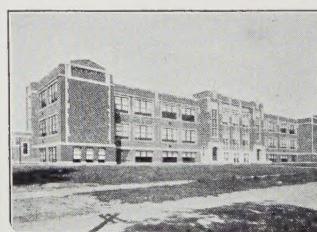
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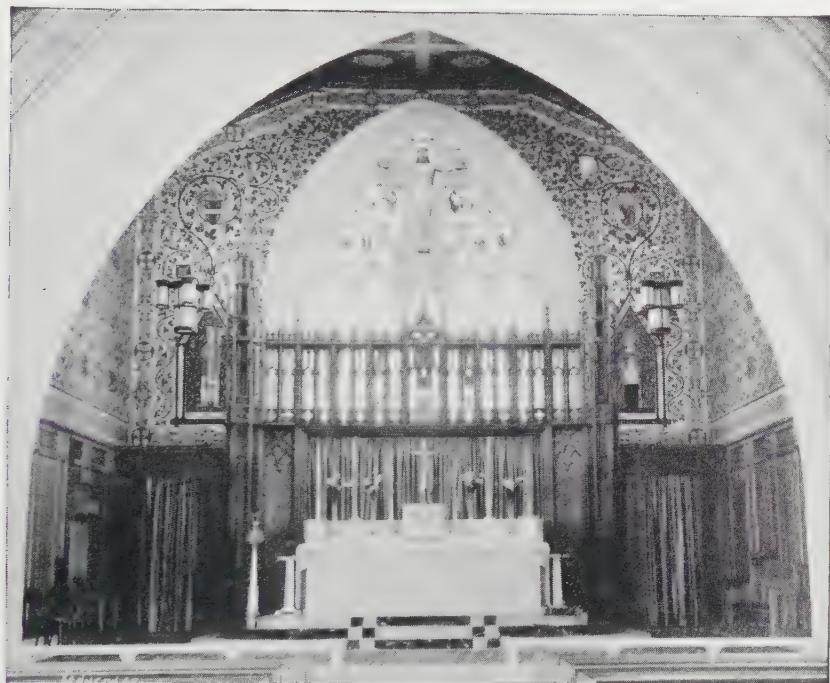
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VOL. XXVIII, No. 2

NOVEMBER, 1927

PASTORALIA

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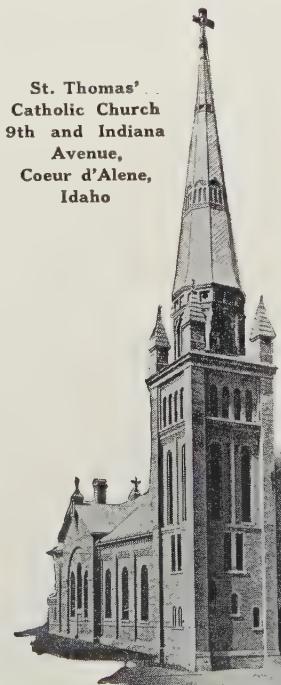
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PASTORALIA

The Mind of the Worker

Sympathy with the struggles of the working classes has always been a characteristic trait of the Church of Christ. Those less favored or entirely neglected by fortune have never in the course of history had a truer and stancher friend. It is only malice or utter prejudice that can obscure this patent fact. The record of the battles which the Church fought against oppression of every kind is a glorious one that cannot remain hidden from anyone who studies history with an impartial eye. Modern agitators have endeavored to cast suspicion on the attitude of the Church in this respect, and have thus sought to discredit Christianity. Some few have been misled by their sophist arguments, and become disaffected towards the Church. At present, however, saner and juster views prevail, and it is well recognized that Christianity really is the only effective bulwark against the enslavement of the masses. The decline of Christian sentiment is always attended by increased hardship for the economically weak classes. A widespread decay of Christianity would plunge humanity back into the unspeakable horrors that prevailed in pagan times. Economic and social betterment can reasonably be expected only from a universal strengthening of Christian sentiment. That much is established beyond peradventure.

The willingness to assist the laboring classes in their efforts for improvement and their struggles for the larger freedom is as great now in the Church and among churchmen as it ever was. The old traditions of kindly sympathy still persist. In fact, they are a legacy that has been handed down from generation to generation. A priest showing hostility or even unfriendliness towards the legitimate aims of labor is rare. He would be regarded as lacking the genuine spirit of his Master and wanting in something that we have come to asso-

ciate with the priesthood. He would be suspected of being tainted with the virus of mammonism, so unequivocally condemned by our Lord. We need not labor this point, for indeed a priest whose heart does not go out to the poor and the laboring will not easily be found. To the credit of the Catholic clergy this may be said without fear of contradiction. They have been too deeply imbued with the spirit of Christ and the unbroken tradition of the Church not to entertain kindly sentiments for the sons of toil, particularly as so many of themselves have been recruited from the ranks of labor.

It is not the purpose of this paper to try to awaken in the hearts of the clergy love and sympathy for the toiling masses. The presence of these sentiments may be taken for granted. Our object is to provide a solid foundation for these sentiments and to impart to them the right direction and proper orientation. Only then can they be made available for practical purposes. Blind forces are useless, and are likely to do more harm than good. Unenlightened sympathy is a dangerous thing. More confusion and troubles have been caused in the world by sympathy manifested in the wrong manner than by any other agency. Unintelligent sympathy really is a great impediment to progress. It always is in danger of degenerating into vague sentimentality and of wasting its energies on mere trifles. We are all aware how fatal unenlightened sympathy may become in education. The educator who allows mere sympathy to dictate his educational policies does great and permanent injury to his pupils. Something more than sympathy is required. Understanding also is indispensable. The same holds good in our case. If we really wish to help the worker, we must not only sympathize with his just grievances, but must moreover acquire a thorough understanding of himself and his needs. The reason why sympathy is so often resented, is due to the fact that it has not been born of understanding, but is merely the offspring of impulse. Such sympathy repels instead of conciliating. The clergy certainly have something better to offer than mere emotional sympathy. It ought to be able to give what the thinking and somewhat sophisticated worker of today demands and rightly claims: sympathetic understanding. This latter is vastly more and infinitely more helpful than the mere feeling of sympathy. Sympathetic wisdom of this type is not uncritical, yet tolerant; it is discerning and restrained where it must

condemn; it makes due allowance for human weakness, and takes into account the circumstances that have led up to an action. We all wish to be treated in this sympathetic manner, and, consequently, it is only fair that we accord labor the same kind of treatment.

Professor Walter Rauschenbusch writes well concerning this point: "The working class likes to get that kind of sympathy which will take a favorable view of its efforts and its mistakes, and a comprehension of the wrongs under which it suffers. It demands not only impartiality, but the kind of sympathy which will condone its mistakes and discern the justice of its cause in spite of the excesses of its followers. When our sympathies are enlisted, we develop a vast faculty for making excuses. If two dogs fight, our own dog is rarely the aggressor. Stealing peaches is a boyish prank when our boy does it, but petty larceny when that dratted boy of our neighbor does it. If the other political party grafts, it is a flagrant shame; if our own party does it, we regret it politely or deny the fact. If Germany annexes a part of Africa, it is brutal aggression; if England does it, she fulfills her mission of civilization. If the business interests exclude the competition of foreign merchants, it is a grand national policy; if the trades-unions try to exclude the competition of non-union labor, it is a denial of the right to work and an outrage."¹ There is much truth in these words. Only too many are inclined to judge the oppressor more leniently than the

¹ "Christianity and the Social Crisis" (New York City). The Encyclical on Labor of Leo XIII, as also the Pastoral Letter of the American Hierarchy, in this respect strike the right note. The undercurrent of sympathy for labor's cause is evident in every passage of these famous documents, even in those in which a word of blame is pronounced. But not all are equally felicitous in their language when they are compelled to denounce the excesses of organized and militant labor. Thus Professor Rauschenbusch writes: "When the German peasants in 1525, betrayed and murdered by their aristocratic enemies who scorned to keep faith with the *canaille*, used violence in turn, Luther lost all his former faint sympathy with their fair demands, and called for order at any price. He said they had forfeited all rights, and summoned the forces of order to kill them as one would kill a mad dog. They did it. The princes and barons, assured that they were not only protecting their class interest but serving God in the bargain, slaughtered probably a hundred thousand, devastated entire districts, broke the backbone of the German peasantry, and retarded the emancipation of a great and worthy class by centuries. It was a very righteous impulse with Luther, and yet we count it one of the darkest stains on his life. That class which he opposed in the blind agony of its emancipation is now rising to intelligence and power, and is forgetting all his great merits for this sin committed against the common people. When violence was used during the Brooklyn street-car strike in 1895, an eminent minister of that city used words that sounded strangely like Luther's fearful invective: 'If clubs will not do, then bayonets; if bayonets will not do, then lead; if bullets will not do, then Gatling guns.' He said he was willing to have the churches turned into hospitals to see order maintained" (*loc. cit.*).

oppressed. They forget entirely about the long-standing oppression, when finally the patience of the oppressed breaks down under the strain, and the yoke is thrown off amid an orgy of bloodshed and destruction. Not that violence can ever be justified, but yet it can be judged in the light of previous provocation. Sympathy will place everything in the right perspective. It will see labor's excesses against the background of the past, and this will make a world of difference. Labor will be thankful for this sympathetic attitude, and will not make the blunder of assuming that, because we are kindly disposed towards its aims, we are also willing to approve of all the methods it employs in the pursuit of its aims. Rebuke, when it becomes inevitable, carries with it much greater force, if it proceeds from a source which is known to be habitually benevolent. Our influence on the policies of labor will be proportionate to the sympathy which we manifest for the cause which labor champions. It is a well-known fact in psychology that a reproof emanating from one whose basic benevolence is in doubt, only serves to irritate and always produces an unfavorable reaction. Men are willing to lend an attentive ear to criticism provided it is inspired by genuine sympathy. But man naturally chafes under censure that is prompted by a fundamental lack of sympathy. Even when we repudiate the exorbitant demands of socialistic agitators, it must be done in such a way that no doubt arises as to our unaltered sympathy for labor's cause. Only then can we hope to win labor away from the evil counselors to whom it has been listening. Thoroughly appreciating this psychological fact and applying it to our question, Dr. Charles Stanton Devas writes: "To deal effectually with any widespread opinion, we must treat it sympathetically, have felt its attraction, have distilled from it the soul of goodness which it contains, above all when we find ourselves in controversy with the spokesmen of poverty."²

If we imagine that this sympathetic understanding will come to us without any effort on our part, we are entertaining a delusion. The undeniable fact is that we have drifted too far away from the laboring classes to enter into their way of thinking without a special effort. This is no fault of ours. It is the natural outcome of our education

² "Social Questions and the Duty of Catholics" (London).

and habitual associations. Professor Rauschenbusch gives evidence of shrewd observation when he remarks: "We are of a different class, and find it hard to sympathize with the class struggle of the wage-workers."⁸ To look at life through the eyes of labor requires for us a very conscious and deliberate effort. It calls, moreover, for a careful study of the mind of the worker.

LABOR MENTALITY

We shall try to obtain a glimpse of what, for want of a better term, we may call the soul of labor. By this we mean the fears and aspirations of labor, its loves and hatreds, its open and secret ambitions, the deeper sources of its unrest and discontent, the nature and cause of its disaffected and sometimes hostile attitude towards society, its distrust of the privileged classes, its outlook on life, and its class consciousness. The soul is an elusive thing that cannot be studied merely by external observation. It is, therefore, no easy task to get at the soul of labor. For men are naturally shy when it comes to revelation of their soul. They dislike disclosing and baring their innermost self to the eyes of a stranger. Yet, it is only from the worker himself that we can learn something about his soul. From time to time we come across such intimate self-revelations. To these we will listen with due attention and with a measure of reverence, for everything that pertains to the soul ought to be treated reverently.

The first thing we must realize, if we wish to deal successfully with the worker, is that he is essentially human. He is not different from the rest of men. He is no more made for the particular industrial tasks to which destiny has assigned him than we are. As a consequence, he fits no better into the particular place which he happens to occupy than we would fit into it. The very same things which we would dislike, were we in his place, he also dislikes. Once we fully understand this, we have a clue to the possible remedies by which his position can be bettered. The following passage comes from the pen of a worker, and there is much in it that deserves to be pondered: "Much that is written concerning industry, especially in its relation to the

⁸ *Op. cit.*

workers' lives, completely fails in its purpose because of the well-meaning ignorance of the experts who have had no practical experience of the difficulties and problems of which they write. To one who has spent his early years in the workshop, many of the schemes gravely propounded for the curing of industrial ills seem fantastic and absurd. The best of these treat the worker as a piece of machinery whose well-being may be regulated on mechanical lines. Given rest pauses, vocational study, adequate wages, and decent working conditions, the experts assume that the industrial worker will shine with contentment as an engine glistens when the cleaner has finished oiling it. Yet, if these experts only used their powers of introspection, they would realize that such treatment could never satisfy the worker. Their error usually lies in treating the workers as a race apart, or as a class of subhuman beings who are not moved by the same needs and desires as they are."⁴ Let us remember this at all times, that the laborer is fundamentally human, and that he longs for precisely the same things which every normal human being craves as his birthright. Then we will go a long way towards understanding the mentality of labor.

The monotony incident to mass production leaves the soul unfed. A starved soul in its turn becomes a discontented and rebellious soul. It turns not only against industry but likewise against society. Men want to get joy, pride and satisfaction out of their work. If they do not get these things, they will quite naturally learn to hate their work. They will hate the machine that enslaves them and the indus-

⁴ "Mass-Production—A Worker's Experience," in *The Hibbert Journal*, March, 1925. The writer continues: "Most healthy, normal people, especially in their youth, demand beauty, color, and adventure from life. But for the young worker these are generally shut out. Life takes a drab hue from the beginning. His glimpses of the poetry of existence are caught through the drifting factory smoke; he is deafened by noise, choked by dust and grime, tired out by strain. No wonder that, finding life a prison, he becomes embittered and feels that he has bartered youth for a mess of very bad potage. . . . In his most impressionable years the attitude of the young worker towards industry is being formed, and, if it becomes one of hostility and distaste, then the seeds of strikes, industrial trouble, and individual unhappiness are being sown. . . . I write from an intimate knowledge of modern machine industry with its mass production, its speeding up and general soullessness. When I entered industry, I found it a nightmare of time-recording clocks which rang with a sharp staccato clang when the cards were stamped, and of numbered brass tool-checks which impressed upon me that my place in the universe was C702, a contention which I instinctively resented. No one had any individuality at all. . . . Everything conspired to dwarf the individual; men looked like hurrying gnomes amid the whirring wheels, while the metal groaned and shrieked in every key as it was cut and shaped. The whole works was one great machine, of which we were parts that could easily be scrapped and replaced."

try that binds them to uncongenial tasks. They fiercely resent the blotting out of all individuality in their work, for the daily work which men perform should also be an expression of their personality. The leaders of the nation are beginning to see this fatal trend in the development of modern industry. They are, therefore, raising their voices against an extension of mass production and pleading for a return to a greater emphasis on quality. Here is a far-seeing statement of Mr. Davis, Secretary of Labor, bearing on the subject: "We Americans are justly proud of our marvelous mechanical and industrial progress. In the last six years, in particular, our march ahead in the lavish use of power has been tremendous. But the question remains: What is all this machinery doing for us? Above all, what is it doing to us? Take, for example, the revolution in the glass industry. A single machine—not a single manufacturing plant, but a single machine—can turn out all the carboys, five-gallon glass containers, that the United States can use. Not long ago, hundreds of skilled men were needed to blow those carboys. They got good wages, they maintained families, and they were good consumers. Now a single machine has released the majority of these men to other pursuits. While we should continue to think of our wonderful machines, we must also think of our wonderful American workers. If we do not, we may have discontent on our hands. This amazing industrial organization we have built up in our country must not be allowed to get in its own way" (Labor Day Address, 1927). On these words *The Commonwealth*⁵ comments as follows: "It is from Europe that the most sensible method of modifying, if not correcting, the evils of unrestricted mass production has come. A year ago, the big manufacturers of Germany could see no other way to meet what they regarded as the American methods than to copy them. . . . A few weeks ago, at the Annual Convention of the National Association of German In-

⁵ September 21, 1927. The evil cannot be remedied merely by reducing the hours of work. The work itself must again be rendered interesting and soul-satisfying. No man can be happy who is out of tune with the work by which he lives and which claims the greater part of his waking and conscious life. There is profound truth in Dr. L. P. Jacks' contention: "The only contented class in society, at this or any other stage of its evolution, consists of those who enjoy the labor by which they live—the work of their vocations. Those who have no livelihood to earn, such as paupers and retired millionaires, and those who, while having to earn their livelihood, find the labor it involves distasteful to them, are bound to be discontented" ("The Need for a Philosophy of Labor," in *The Hibbert Journal*, January, 1925).

dustry, the delegates decided that they would not attempt to compete with the United States in quantity production, but would concentrate on the development of quality products. Here would seem to be the solution of the problem disclosed by Secretary Davis when he expressed the hope that the machines which had created wealth would not be the agencies for creating poverty. . . . Mass production is not under all circumstances an unmixed evil. The great danger that attaches to it is that so many persons have come to regard it as an unmixed good for the community. Sometimes it may produce poverty of pocket; too often it produces poverty of mind and spirit. . . . The consumer as well as the worker is pleading for quality production to march side by side with quantity production in the United States."

There is something subtler and more important to study about the worker than his pay-envelope. This something is the quality and nature of the work to which his life is devoted. If this work is to have a beneficent and elevating influence on his life, it must be redeemed from soul-crushing monotony and elevated to a spiritual plane. Vaguely and sometimes unconsciously the worker gropes for this transfiguration of his work into an agency that will enrich his life and replenish his soul.⁶ In this the priest can help him. But he can do this only when he has thoroughly understood the character of modern industrial work and fathomed the depths of the worker's soul. We need not despair of refashioning industry in such a way that, whilst administering to the needs of the body, it will at the same time sate the hunger of the soul. It is perhaps no easy task and cannot be accomplished in a short time. In fact, nothing very definite on the matter can be said at present. It is little more than a hope born in the heart of the worker. All we can do at the moment is to try to understand and to sympathize with these new aspirations stirring in the breast of the factory worker. For this sympathy he will be truly grateful, and it will bind him to us with

⁶ "It is to the ethic of workmanship, so understood, that we pin our faith as the only means discernible for bridging the fatal gulf, created by mass production, between the work that 'fills our bellies' and the culture that 'saves our souls.' The way is arduous and long; but longer and more arduous roads have been trodden before, and we must not despair. . . . It will be long before statesmen and educationists coöperate effectively in 'transfiguring the work of the world from a burden that crushes into a culture that ennobles mankind.' Yet the ethic of workmanship aims at nothing less than this, and will not rest until it is accomplished" (L. P. Jacks, "The Challenge of Life," New York City).

new and strong ties. Such new ties are needed, for there are agitators at work who endeavor to alienate the worker from Church and religion.⁷ Others urgently plead for this same sympathetic interest for labor on the part of the clergy. Among these is Dr. John A. Ryan, who writes: "The necessity for both social teaching and social works by our American clergy is very great and very urgent. There is a very real danger that large masses of our workingmen will, before many years have gone by, have accepted unchristian views concerning social and industrial institutions, and will have come to look upon the Church as indifferent to human rights and careful only about the rights of property. Let any one who doubts this statement take the trouble to get the confidence and the opinions of a considerable number of intelligent Catholic trade unionists and to become regular readers of one or two representative labor journals. . . . Persons who are unable to see the possibility of an estrangement, such as has occurred in Europe, between the people and the clergy in America, forget that modern democracy is twofold, political and economic, and that the latter form has become much the more important. By economic democracy is meant the movement toward a more general and more equitable distribution of economic power and goods and opportunities. At present this economic democracy shows, even in our country, a strong tendency to become secular, if not unchristian. Consequently, unless the clergy shall be able and willing to understand, appreciate, and sympathetically direct the aspirations of economic democracy, it will inevitably become more and more unchristian, and pervert all too rapidly a larger and larger proportion of our Catholic popula-

⁷ In this connection Father H. Borgmann, C.S.S.R., makes an excellent suggestion: "The thought has occurred to me that from our Catholic pulpits might be heard more frequently sermons on Labor. . . . One who, like the writer himself, has lived all his life among workingmen, and who has seen the boy or girl after school years leaving the house for the factory before seven o'clock every morning, with a lunch in a newspaper, making for a car, cannot but sympathize with their lot. Go through the workshop and see these hands at the machinery. The discipline is harder than in a monastery, the silence more severe. . . . Factory girls of sixteen years of age often marry to escape this hard life. . . . There is need of meeting the radicals and agitators who are winning away many of the working class from their old Catholic moorings" ("Preaching the Dignity of Labor," in *The Ecclesiastical Review*, August, 1927). Unfortunately, however, much lip service is given to the dignity of labor. Sermons on this subject not seldom lack the ring of sincerity. They seem artificial, unreal, even insincere, because they are not born of comprehensive understanding and enlightened sympathy.

tion.”⁸ We cannot afford and do not want to forfeit the confidence and good-will of the worker; we will not lose them as long as he is convinced of our sincere interest and intelligent sympathy.

CHARLES BRUEHL, D.D.

⁸ “The Church and Socialism” (Washington, D.C.).

MYSTICAL THEOLOGY OF ST. JOHN OF THE CROSS

By JOSEPH A SPIRITU SANCTO, O.C.D.

I. Introduction

"Wisdom makes the soul understand how low, defective, and in a certain sense improper are all the words and phrases by which in this life we discuss divine things, and how utterly impossible it is by any natural means—however profoundly and learnedly we may speak—to understand and to see them as they are."

These are bold words that sound like a challenge to speculative theology. And yet they are not utterances of a "modernist" writer, advocating a revision and recasting of the formulas of the Christian dogmas on the plea of their inadequacy to express the real truth. The passage referred to is taken from the work, entitled "The Dark Night of the Soul," by St. John of the Cross (p. 147).¹ Although this passage seems to express a view that might find the hearty approval of a "modernist," yet St. John certainly was far from drawing the inference which a "modernist" would draw, *viz.*, that we should "try to find better formulas for our dogmas."

But, still, that passage undoubtedly expresses the idea that theologians know very little about God and divine things, and that a man who has the gift of wisdom, or who knows God by faith, painfully realizes his deficiencies. St. John's whole system of mystical theology is based on the assumption that all theological speculation has to be left behind and disregarded, if we wish to arrive at a true knowledge of God and of things divine; his mystical theology rests on faith. As we are justified by faith, so we rise to an immediate, intuitive, and therefore true knowledge of God by means of faith. By the term "faith," the Saint does not, of course, mean that mental act by which we give assent to the doctrines revealed by God and proposed to us in certain formulas by the Church, but that mysterious and indescribable act of the mind by which, in virtue of a supernatural illumination, God's presence in the soul is immediately

¹ All quotations are taken from the edition revised by Father Benedict Zimmerman.

perceived—that is, not by means of any concept, but through direct contact. The above-quoted passage is, therefore, not an isolated or merely incidental statement, having no intrinsic connection with the Saint's mystical theory; on the contrary, it is the logical consequence of his system.

And yet St. John of the Cross has recently been declared a Doctor of the Church by our present Pontiff, Pius XI. May we look for any significance in this Papal Decree? Though the dignity conferred upon the Saint may be considered an official approval of his system of mystical theology, we should surely go too far in assuming that this decision of the Holy See is a kind of concession to those religious tendencies, nowadays spreading far and wide, which look upon dogmatical statements as a kind of Procrustean bed for the human intellect, and find the essence of religion in the experimental consciousness of God's working presence in the soul. However, we may venture to say that the elevation of St. John of the Cross—who in his writings betrays little knowledge and still less interest in Scholastic theology—to the rank of a Doctor of the Church, implies the suggestion that we Catholics might gain a fuller grasp of our dogmas, if we followed this Saint's directions to supplement our rational speculations on God by a first-hand or experimental knowledge of Him.

In writing these articles on St. John's mystical theology, I have no intention to enter into questions of textual criticism. In his work on St. John of the Cross, Jean Baruzi seems to have performed this task in a really scholarly manner.² My object is, first, to propound an analysis of the Saint's writings and their intrinsic relation to one another and to give the result of this investigation (that is, a summary of the Saint's mystical theory); secondly, to point out some inconsistencies in his books about faith and justification.

I. ANALYSIS OF THE CHIEF LITERARY WORKS OF ST. JOHN OF THE CROSS

The chief literary works in which St. John of the Cross has laid down his theory of mysticism are as follows: (1) "The Ascent of

² The full title of this work is: "Saint Jean de la Croix et le problème de l'expérience mystique" (Paris, 1925). To this work we refer when quoting Baruzi.

Mount Carmel," (2) "The Dark Night of the Soul," (3) "A Spiritual Canticle of the Soul," (4) "The Living Flame of Love." Besides these four works, some letters, also "Instructions and Precautions for Religious," and a number of "Spiritual Maxims" have been preserved. For the investigation of the Saint's mystical system only the first-mentioned four literary works are of importance; the "Instructions and Precautions," the "Spiritual Maxims" and his letters are rather of a parenetical character, being practical applications of the system evolved in the four principal works.

Viewing these four works as to their general contents, we find that each of them, like the four Gospels, tells the same story; each of them, more or less, contains the whole system of mysticism. The differences chiefly consist in the different aspects under which the contemplative life is viewed by the writer. From each of these four works, therefore, the reader is able to construct the Saint's theory of how the soul, from the low beginnings of the spiritual life, gradually rises to the heights of immediate union with God. It must, however, be confessed that a reader who is as yet unacquainted with mystical theology would hardly be able to grasp the three last books of St. John, unless he has digested the first work, "The Ascent of Mount Carmel."

I. THE ASCENT OF MOUNT CARMEL

In the "Prologue" (p. 5), St. John informs the reader that he has written this book for the instruction of "beginners and inexperienced spiritual directors": for the former, that "they may understand the matter for themselves," without needing guidance from their confessors; for the latter, who—as personal experience has probably taught the Saint—"are like the builders of Babel, when required to furnish certain materials, furnished others of a very different sort." No doubt, a careful study of this book shows that its author has tried his best to make it clear to the reader how he is to rise from the state of a tyro in the spiritual life to the state of a "proficient"—that is, from the practice both of self-control and meditative prayer to the first timid attempts at contemplation, and from this stage to the firm union with God in pure contemplation. Still, it cannot be denied that this book offers some difficulties to the average reader who is eager to get firm hold of the Saint's theory.

In the first place, the very title is misleading. From the name of the book, "The Ascent of Mount Carmel," the reader is naturally led to expect that St. John would follow the custom familiar with spiritual writers in presenting the development of the spiritual life under the metaphor of climbing a mountain. However, the reader is quickly undeceived as soon as he starts studying the work, for the Saint lets him know in the very first verse of the poem which, so to speak, forms the text for his expositions, that he is going to lead him into the contemplative life under the image of a prisoner who in a dark night escaped from captivity, and after wandering for a time through dense darkness, as if through a tunnel, joyfully greets the light of the day and enjoys the happiness of freedom. The title given to the second work of St. John, "The Dark Night of the Soul," would be more fittingly applied to "The Ascent of Mount Carmel" also, especially as the contents of the two works are intimately connected with one another, as we shall see later on.

This peculiarity of propounding the system of mystical theology under the unusual and unscriptural metaphor—unscriptural at least as regards the New Testament—of a wandering through a dark night, renders the study of this book as well as the second one—"The Dark Night of the Soul"—such a difficult task as to deter many people from trying to master them. St. John of the Cross leads the reader into "darkness" from the very beginning of the evolutionary process, and keeps him there almost to the end. Even the slow process of curbing one's inordinate passions and of emerging from sin and vice is represented by the Saint as an entering into a dark night, though in the New Testament to emerge from sin and vice means to enter into the light—that is, into the light of grace, of knowledge and the love of God. St. John himself says (Chapter 4): "All the love we bestow on creatures is in the eyes of God mere darkness, and, while we are involved therein, the soul is incapable of being enlightened and possessed by the pure and simple light of God." However, if we enter this mystical darkness under the guidance of the Saint with a determined will to find our way, our mental eyes will soon get accustomed to the darkness so to be able to see whither the Saint is leading us.

It has been maintained that "The Ascent of Mount Carmel" is only a torso, because the crowning point of the mystical evolution—

perfect union of the soul with God—is missing. This assertion has its justification in the fact that St. John in the "Argument" (p. 1) promises to describe the whole doctrine of mystical theology up "to the high state of perfection, called here union of the soul with God," by giving an exposition of all the eight stanzas which, as he says, contain in poetical form "the summary of mystical theology." But, as a matter of fact, he never got beyond the exposition of the third stanza of his poem—not even in his second work, "The Dark Night of the Soul," in which he seems to have made another attempt to write a full explanation of the same poem. We may be justified in supposing that the Saint, whilst writing "The Ascent," realized that a detailed exposition of the first verses of his poem contained all the essentials necessary for understanding what mystical theology really is, and how to reach that state. No doubt, this work contains everything a "beginner," and even a spiritual director, has to know in order to find the way to the union with God in contemplation. It is true that "The Ascent" does not give any information of the "perfect union of the soul with God"; it does not lead up to the rarified air of the supreme degree of a contemplation which may be called the borderland between time and eternity. He who wants to get a glimpse of that sublime region must study the fourth work of the Saint, "The Living Flame of Love." The third work, "A Spiritual Canticle of the Soul," also offers a deep insight into the marvelous experiences enjoyed by the contemplative in the perfect union with God. The reader of these two last works, however, cannot help feeling that the mystical experiences, as described in them, are of a more or less individual character, and therefore cannot be regarded as a fixed standard for deciding whether or not a person has reached that sublime stage of spiritual life. God has no definite rule in dealing with those who have succeeded in obtaining the state of mystical contemplation. Besides, it is well known that temperament, education, avocation, and social position to a great extent modify and vary the subjective receptivity, not only for the ordinary influences of God's supernatural graces, but also for those sublime activities of God in which the contemplative soul comes into immediate and experimental contact with His essential light. But there can be hardly any doubt that St. John's description of the essence or nature of mystical contemplation in "The Ascent" is to be

looked upon as of objective value, and that the prerequisites, detailed in the same work, for obtaining mystical contemplation are universally the same for everybody. In his "Varieties of Religious Experiences," W. James rightly pointed out the fact that the great mystics of all times are agreed as to the nature of contemplation and the subjective conditions for obtaining it.

As a result of his most painstaking researches, Baruzi is convinced that "The Ascent" is incomplete, either because St. John never finished the task he had set before him in the "Prologue," or, what is more likely, because the complete work has been mutilated by other hands. "On peut presumer que 'La Montée' qui, dans les manuscrits qui font autorité, nous est transmise par des copies où se trouvent en même temps les principaux écrits, ne nous est pas conservée dans son état premier. On n'aurait, par contre, aucun motif de supposer que 'La Nuit Obscure,' parce qu'elle s'offre à nous en des manuscrits isolés, a des chances de nous révéler le texte primitif" (pp. 10 sq.). The greatest difficulty in establishing a reliable text of the four principal works of the Saint arises from the fact that the autographs or original manuscripts have disappeared, and as to the transcriptions and the editions Baruzi (p. 49) states: "'The work of Saint John' has been more or less corrupted first in its manuscript tradition, and then deformed by the editions." The reason for the wholesale corruptions and omissions from the text is pointed out by Baruzi when he says (p. 52): "And we must not forget that we are concerned, not with normal lacunas, but with destructions or multilations inspired by the fear of persecution or condemnation" (*viz.*, by the Inquisition).

Baruzi (pp. 14 sq.) quotes with approval the Carmelite, Andrew of the Incarnation, who was commissioned in 1754 to prepare an edition of the Saint's works, but had to give it up for various reasons. The latter alleges, as one of the proofs of the Saint's works having been mutilated, "that Saint John has in no wise approached the essential problem, that problem which dominates, we think, his whole thought. He has never scrutinized that union which is brought about by means of the universal notion—that is, by faith." "The Ascent of Mount Carmel" studies the way which leads to the union, but not the union. Neither in the "Canticle" nor in the "Flame of Love" does the Saint examine the union so

understood. This is a clear sign that John of the Cross has done it elsewhere—*viz.*, in some part of his writings that has been lost.

There seems to be some misconception on the part of Baruzi (or possibly the Carmelite, Andrew) as to what union of the soul with God is. According to the clear teaching of St. John, which we shall discuss presently, the union of the soul with God consists in the immediate contact through an intellectual act of seeing God directly without the interposition of *species intelligibiles*, by means of the light of God in the soul (which light is God Himself, the object of the immediate cognition); and, in consequence, this union of faith is perfected by love. Thus, the union consists of knowing and loving God. It would be difficult to find a mystic who would offer any other explanation of what the union is.*

* The second article of this series will analyze St. John's teaching in "The Ascent of Mount Carmel."

CHURCH DOOR COLLECTIONS

By THE RT. REV. MSGR. JOHN L. BELFORD, D.D.

"Fight fire with fire," is an old saying. It means in church economics: be mean with the mean, only be a little meaner. It has led many a pastor to use means and methods which he loathes, but which he felt constrained to employ in his struggle to induce his people to support their parish. It has tempted him to take up collections, hold illicit entertainments, scold and threaten, drive people out of the church, and make religion generally odious.

The vacation season has just closed. In the cities we are receiving all sorts of comments from our people. Most of these comments bear upon collections and especially upon being "held up" at church-doors in summer resorts. Propriety and good taste apart, we all know that it is forbidden to charge a fee for admission to our churches. Legislation on that point is clear. But, like much more wise legislation, it is ignored, defeated, or openly violated. Nothing can be more scandalous than the table at the door, the efficient cashier (who is not infrequently the pastor or his assistant), and the sign announcing, "Seats 25 cents," or even the shameful, "Admission 25 cents."

There is no denying that many people are mean; that they will not give a cent to the church, if they can help it; that the parish needs money; that the church has been built large enough to accommodate the summer people; that there are extra services and therefore extra expenses on their account. The fact remains: it is wrong to hold up people who are going to Mass; it gives scandal to decent Catholics; it makes the priest who does it mean, abusive and hateful.

Of course, the above-mentioned abuse is not confined to the country. It is not uncommon in the largest cities. Some pastors justify themselves by providing a few free seats—a sort of "poverty corner." Others make the "dead line" a few feet beyond the entrance. Others, again, offer what they call free tickets to those who will call on them and explain their inability to pay.

As an alternative, many places have two collections. The first, at the Offertory, is for pew rent. The second, after the Communion, is for the voluntary offering. This method is less objectionable.

But it has this grave defect. It entails money-changing during the divine service, or, where no change is given, it causes distraction by the march of the collectors, the passing of the plate, and, worst of all, the clink of the coins during the solemn part of the Mass. Further than this, it makes collecting a continuous performance. The collecting begins at the *Credo* and, with almost no interruption, continues until the very end of Mass. In fact, in some places, the celebrant has orders to interrupt the service and wait for the collectors to finish their work! When he finally receives the "all clear" signal, he may say the final prayers or give the last blessing.

At almost every clerical retreat, there is a conference on money-gathering. It is interesting to recall the comments which follow this conference. Most retreat masters are members of some religious Order. That, of course, condemns them forthwith.

"What does *he* know about it? It is easy for these guys to talk; I notice they want their pound of flesh when they give a mission or render a service; if you do not hand out the 'dough' to them, they blacklist you and leave you in the lurch."

"We know our people; the decent ones never complain; they understand; it is the 'pikers' that squeal; we are not running our churches to please Protestants."

"What does he want us to do? Live on air? Eat snowballs? Where is the interest coming from? If I don't pay my bills, the bishop will send some other priest who can and will pay them."

"These religious are not practical. It is all very well to quote Scaramelli. He is dead. He never ran a parish. These fellows don't understand our people and our problems."

Remarks like these are familiar to all priests. They lead to much discussion. They certainly provoke thought and prod the conscience. Sometimes they induce the younger or the more conscientious to inquire how they can avoid the abuse without curtailing their revenue. Often they consult the older and more successful pastors. Unfortunately, all the older men are not good advisers. The most successful men are not always the most priestly. Their advice may be deadly poison. Some of them do not hesitate to ridicule the criticism of the retreat master. They are like the advisers of the young King of Israel. They urge severity and more severity. Their experience and

their prominence give weight to their advice. They often spoil a good purpose and oppose the work of the Holy Ghost. They send that young man home a confirmed "gold-digger," when honesty and truth would have saved him from that shameful—not to say wicked—method or practice.

Apart from the unlawfulness of door collections, it is bad business to have them. Everyone knows that contentment is invaluable. In fact, contentment is only another name for peace. When people feel that their church is run on a business basis, like a theatre or a pay-as-you-enter car, they cannot go to it or use it with anything like the spirit of love and devotion which should prevail. God does not want His house to be commercialized. While He does make it a duty to contribute to the work of religion, constraint is no part of His plan or policy. God wants *voluntary* service and *voluntary* contributions. His blessing does not and will not rest on the parish where money is squeezed out of the people. It will not do to name priests who have followed this method and who have been rewarded with what the world calls "success." We are not dealing with worldly standards. We are trying to look at this matter in the light of the sacerdotal ideal. Does anyone dare entertain the thought that Christ our Lord would charge men an admission fee to hear Him or to participate in His sacraments or His holy sacrifice? Can anyone picture Him standing at the door of a church, watching those who enter and noting what they hand to the money changers? Can anyone conceive Him, calling out with a vulgarity which humor cannot excuse: "Have your money ready! Get your dime or your quarter ready!"

We believe that God's blessing is essential to success. "Without Me," said our Lord to His disciples, "you cannot do *anything*." "Unless the Lord build the house, in vain do they labor who (seek to) build it."

Appearances are deceptive. Magnificent churches are not always noble monuments. If they have been built with pride or extortion, they do not glorify God or show forth the virtue of the builders. Does it not happen that many a splendid church has been the occasion of a quarrel between the pastor and parishioners, which ended in estrangement or even in the loss of faith for a whole family?

No, for God's sake, "*auferte ista hinc!*" Take these things hence! Take down the signs! Remove the tables! Tear up the tickets! The House of God is a sacred place. If we treat it with reverence and show our people that we love it and believe in what it represents, we shall soon find them willing and even anxious to do their part for the church and the school and for us. There will always be shirkers. We can convert some—not all. But let us learn from the Lord how to treat them. "Wait," He said, "for the harvest!" Do not ruin the wheat by pulling up the cockle.

If you find it necessary, have two collections, but try the plan of having one. Tell the people why you do it. Show them that you are consulting the decency of divine worship, and that you are treating them as intelligent conscientious co-workers with the Lord. Several parishes have tried this method with complete satisfaction. None of them would go back to the old method, even if it would be more profitable. Some find that they receive less in one collection, but they are satisfied to wait. It takes years to teach some lessons. At least, they are not ashamed of their method, and they know they have the respect and appreciation of the people.

Some day we shall see the futility of these old methods. Some genius, or the collective genius of the clergy, will devise a plan of church support which will do away with the uncertainty of haphazard, give-what-you-like collections. Even now some have found relief in the budget system and the weekly envelope. In some places, the pastor asks the wage-earners to agree to give so much a year to the church. He does away with fairs, bazaars, and all entertainments. He has no special collections, except for *diocesan* purposes. He never "talks money" except once a year, when he explains the plan. He has only one collection on Sunday. In that he asks for twenty-five cents at least. The subscription can be paid at once, twice a year, four times a year, or once a month. Most people find it convenient to give a certain sum each month. On the second Sunday a printed list is given out. It contains the names of the subscribers and the sums given, except in cases where the donor requests that his name be not printed.

In one parish, this plan has been in effect for twelve years. There are 6,000 souls. They give about \$18,000 a year. This supplements the church revenue so well that the parish is out of debt. In fact,

it has a very substantial fund invested, the income of which is more than sufficient to pay the cost of maintaining the school.

The people like the plan, and are proud to tell their friends: "*Our priests do not talk money or take up collections.*"

NEO-SCHOLASTICISM AND OUTSIDE PHILOSOPHERS

By BERTRAM C. A. WINDLE, Sc.D., Ph.D., LL.D., F.R.S.

It ought to be easier—and I think it is—for one who was born and educated outside the Church to understand the position of those still outside it, than for those who have had the good fortune to have been born and nurtured within the Fold. They, as I have often noticed, find it almost impossible to imagine that any persons can hold the views with regard to the Church that those who, like myself, were brought up in them, know to be mere commonplaces of Protestant opinion. The great Duke of Wellington, when refusing a dedication of a book which some writer desired to offer, said that all his life he "had been much exposed to authors."

The present writer can fairly say that during his early life he was much exposed to clerics of the Anglican body and exclusively of its Evangelical wing, for amongst very close relatives he can count more than a score from an Archbishop downwards (including his own father), and of every one of them he will commence by recording this fact that no more devoted, holy, hard-working men could anywhere be encountered; nor, it must be added, more abysmally ignorant and ineradicably prejudiced against the Church, which to their minds consisted of but two classes of persons, those who were deluded and those who intentionally deluded them. When I recall what I was taught and what I now know to be the facts, I could find the position comic, did I not know that it is truly tragic. I make no doubt that the school I am speaking of is by no means so strong today as it was fifty years ago, though (and especially in Ireland, where I encountered it) it still exists. But it has left behind it an evil legacy of indifference to religion in general, and a firm conviction that of all religions the Catholic is the least deserving of consideration. Therein to my mind lies the real crux of the situation: not how to gain the adherence of outsiders to our presentation of the position so much as to get them even to contemplate the possibility of its being worth examination. And I am sure that there are this day many thousands who, if they once faced this initial step, would be filled with delight at the discovery that they had at last

come in contact with a reasonable and intelligible belief in place of the medley of mummery and delusion which their bringing-up had led them to expect. In this article I propose to treat of one misapprehension, reserving the remainder for future consideration.

One rooted belief in Protestant circles is or was, that what is called philosophy in Catholic circles is a farcical affair concerned in general with idiotic discussions such as that concerning the exact number of Angels which could be accommodated on the point of a needle. I mention this instance because I have heard it a score of times when a boy; have met it scores more since I grew up; and have never yet met the thing myself in any book nor found anyone else who has. Of course, the instance in its essence is not idiotic at all, but then those who thought and think it so, one may feel sure, could not define what was meant by the extended and the unextended respectively, with which this problem—if it ever was set down as one—must have been concerned.

I think Dr. Zybura has done a great service in collecting and publishing in his recent most interesting book¹ the opinions of a number of distinguished teachers of non-Scholastic philosophy as to the neglect of the old philosophy outside Catholic academies. Their replies are outspoken, welcome and illuminating, and in the forefront of almost every one there is the reply which I would have prophesied would be there—that Scholastic Philosophy is founded on and bound hand and foot by authority, that it is the humble handmaid of theology. Now, to amount to anything, philosophy must go out on her quest absolutely unshackled, and as what is called the Catholic Philosophy does not fulfill that condition, why should very busy men waste their time in looking into it? A few quotations from a score or more which might be cited will show what these learned men think is the objection in the minds of others, perhaps even in their own. “Scholasticism works wholly by authority—the thinker is committed beforehand to certain conclusions” (Professor Sheldon of Yale). “A method which involves deduction from accepted truths is distasteful to the scientific temper” (Professor Alexander of the University of Nebraska). “The average philosopher thinks of Scholasticism as the handmaid of theology—the dogmatic

¹ “Present-Day Thinkers and the New Scholasticism” (St. Louis, 1926).

theology of the Church—whose aim is either to substantiate that theology in rational terms, or at least to present a philosophy which is perfectly compatible with that theology. This means that the Scholastic philosopher does not trust his reason alone, but that he is committed to certain dogmatic premises, so that his philosophy becomes a sort of special pleading, and not a fair and impartial judgment of the issues at stake. With such a spirit motivating a philosophy, its method and content seem to be vitiated" (Professor Hudson of the University of Missouri). These quotations, and especially the last, sum up the position with such adequacy that I need not lengthen the catena.

When Samuel Johnson, the great lexicographer, was asked by a lady how it was that he had defined a certain portion of a horse's anatomy as he had, she expected some justification of his definition from the sage, and was astonished (and ought to have been delighted) by his reply that it was a mistake due to pure ignorance. That is precisely what this "authority" idea is, did the persons who put it forward but know it. If they did, I am perfectly sure that they would own up as freely and honorably as the "Great Cham of Literature" did in his case. If I were now writing for a general audience, it might be necessary for me to proceed with the refutation of this error in some detail, but the readers of this REVIEW will not require such. They will remember the phrase of St. Thomas Aquinas himself, *locus ab auctoritate infirmissimus*; and "the waxen nose of authority which can be twisted in any direction," of another medieval writer. As a summary of the position, let Professor de Wulf speak, for no one knows the position better. Contrasting Scholastic theology with Scholastic philosophy—and let us note that it is the confusion between these two (perhaps, a natural confusion) which is largely responsible for this false supposition on the part of outside philosophers—he says: "The one is based on the revealed word, the other on the light of reason; the one is built up by way of authority, the other proceeds by scientific proofs. Thomas of Aquin, Henry of Ghent, Bonaventure, Godfrey of Fontaine, Duns Scotus, in a word, all the Scholastics, have given expression to the distinction between theological science and philosophical science." After which he goes on to show that, if the content of ideas in philosophy were fixed by dogma, philosophy would be robbed of all

liberty. That is precisely what the people quoted by Dr. Zybura think to be the case, and it is precisely what De Wulf shows it not to be.

Ignorance, where it exists, should be dispelled, but how is it to be done in the case we are dealing with? There again we get most valuable information from the gentlemen in question, for in reply to the request of Dr. Zybura they make reply on that head too.

To begin with, they say that the publications dealing with Scholasticism are either text-books for students (which naturally have small appeal to scholars), or are treatises couched in such technical language as to be incomprehensible to those who have not made careful study of the terminology. That no doubt is true, and equally true is it that every science must have its terminology, which must be mastered before that science can be understood. However, here I interject the remark that, if a study is made of St. Thomas in the Dominican translation, it will be matter of surprise to many how little technical terminology is used, as Father Vincent McNabb, O.P. (whose familiarity with the works in question no one will challenge), has recently shown with many other interesting points in his admirable little book.² But of course there is a terminology to be learned, and that is just what makes it amusing to read that Huxley "tore the heart out of Suarez in a summer afternoon in the Library of a Scotch University." It would have been even more amusing to have listened to or read his remarks on the audacity of some priest who had tried to tear the heart out of one of his scientific papers without prior biological training.

But, though a certain amount of terminology is a necessity, that does not mean that without that terminology it is impossible to convey an idea of what the philosophy means to men who have no previous acquaintance with it. Put the ordinarily well-educated man down to a perusal of (say) Professor Morgan's "Physical Basis of Heredity," an admirable but very abstruse work, and see how much he can make of it. That is a book written for scholars, yet it would be perfectly possible to make any intelligent audience fully conversant with the general run of the subject in one hour, if the lecturer were a man who really knew that subject himself. In a word, the popu-

² "The Catholic Church and Philosophy" (New York City, 1927).

larization or "vulgarization"—to use an unpleasant but comprehensible word—of a difficult subject is a work within the capacity of most persons who are really conversant with the subject with which they are dealing. They must be that, for nothing is more terrible or more misleading than the "vulgarizations" of the "half-learned," of which we have in the past had *satis superque*, nor has their stream diminished today. We want then a few books which, while not being manuals for students, are yet intelligible accounts of what Scholastic Philosophy is and what Neo-Scholasticism means. In a word, a history of the subject with illustrations of what is entailed in its content. Such a book we have in that mentioned a few lines above, which shows how first the Arabs tried to absorb the Aristotelean philosophy when it came into their hands, and failed because fatalism and free-will cannot lie down together; consequently, the labors of Alfarabi, Averroës, Avicenna and others came to naught, and Moslem teaching today is far away from the Stagyrite and his theories. Then the Jews tackled it, and, if any man could have made it assimilable, that man would have been Moses Maimonides; but he failed, and with him the possibility of assimilation of Aristotle by Jewry. Then the Church intervenes. It is made a taunt by many that she has assimilated pagan ideas and practices. Why not? All truth belongs to her, and Mr. Mallock pictures her as a great figure on a rock in a tumultuous sea laden with the wreckage of a thousand faiths and philosophies. Most of them float by unwanted, but every now and then something really useful comes in sight, and is not allowed to be lost. Such was the philosophy of Aristotle, and those who garnered it in were Blessed Albertus Magnus and his greater pupil, the Dumb Ox of Sicily, St. Thomas Aquinas. This is a great philosophy, but in its most essential points accessible even to the minds of young children, as Father Vincent McNabb shows in his masterly analysis of the first few questions of the Catechism for Children. The thing can be done, and the "vulgarization" effected, but still we shall find the difficulty of getting people to face the task of reading the books staring us in the face. And how that is to be got over I confess that I do not know, unless we are to hope for the advent of some one of sufficient magnetism to compel the attention of people to what is right under their noses. But the ideal of books such as those just contemplated is one not to be lost sight of.

The Professors also make another criticism which is not merely true, but likewise of first-class importance. In essence they say: "You Scholastic gentlemen are not 'good mixers'; you keep to your own circles and your own periodicals. Why do you not come amongst us at our Philosophical gatherings and join in our discussions? We should be delighted to have you with us. Why do you not sometimes appear in our Philosophical Reviews? There would always be found there a warm welcome for anyone who has something definite and instructive to say on any philosophical topic." There is an opening which should not be neglected and a complaint fully justified. We do not advertise our wares properly. We go on proclaiming that we have the *philosophia perennis*, but we do not show samples, or, if we do, we offend against all the canons of modern advertising—especially against that which dictates the wrapping up of the samples so as to present an attractive exterior to the desired purchaser. We have samples no doubt, but it must be admitted that the wrappings are not such as to attract any but the most persistent inquirers, and even the samples are few and are not pressed upon the public on favorable occasions such as congresses and the like. It is a pity, because, if the outside philosopher thinks that Neo-Scholasticism is a thing of rags and patches, he is not likely to take much stock in the Church with which it is generally associated, and that is a real misfortune.

Of course, an approximation is possible in one way in one place and occasion, and elsewhere otherwise. Let me take the liberty of a brief account of an experiment which I have watched myself, and indeed participated in as a member of the Philosophical Faculty of St. Michael's College in the University of Toronto. Some years ago we started a Philosophical Club of a most informal character—a *tabaksparlement*, where we could thrash out interesting questions—and every fortnight during term that club has met and has not been confined to members of our own body. There are four Constituent Arts Colleges, all with equal rights, in this University—a most excellent settlement of the vexed Higher Education question, since each appoints its own teachers, draws up its own curriculum, and holds some of its own examinations for the University degrees. Besides the Catholic College, there are: one with no special religious affiliations and State-aided, one Methodist, and one Anglican. From

all of these—except, I think, the last—our Club has constant visitors, who take a valuable part in our debates, and sometimes delight us by contributing papers for general discussion.

I am sure that this contact with what I have called outside professors is of great benefit to us, and I would fain hope that it is to them; indeed, as they attend very regularly, I hope it may be argued that they find it worth while turning out on cold Canadian nights to attend these meetings.

At any rate, they have the opportunity of finding out that we are not tied and bound by authority, but have a complete clear-cut system of philosophy, even if they do not agree with it.

Some time ago Dr. Nöel of the University of Louvain was in Toronto, and did us the honor of attending our Club meeting and reading the paper for the evening. There was a considerable attendance of our colleagues from the other two Colleges, and Dr. Nöel was evidently interested in the very keen discussion that followed his discourse. Since he returned to Belgium, he has published³ an account of his philosophical experiences during his travels in North America, and a short quotation will show what he thought of the experiment I have been describing. Speaking of the need for the diffusion of our subject, he says: "De cette diffusion, l'heure semble avoir sonnée. Au Congrès de Harvard, on réclamait avec le plus vif intérêt des renseignements sur les théories scholastiques. A Toronto, il existe une société philosophique où chaque quinzaine les professeurs de philosophie, catholiques et protestants, mêlés, discutent les problèmes actuels et tous ensemble s'attachent à scruter la doctrine de Saint Thomas et de l'Ecole." It is probably not everywhere that this experiment could be carried out, but another plan may fit another set of conditions, and the point is that, if we want people to think that we have a philosophy worth consideration, it is our task to make it known to them in a way that is acceptable to them—by which I mean in a form suitable for their assimilation.

³ In *Le XXme Siècle*, No. 342.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By E. F. GARESCHÉ, S.J.

II. The Faith of the Priest

It is difficult to find words strong enough to express the importance to the priest of a vivid and realizing faith. Like every virtue, faith has an endless number of degrees of perfection—steps, as it were, in the ladder of Jacob by which we can mount up towards the skies. The essential assent of Faith—to believe whatever the Church believes and teaches because it is revealed by God, Who can neither deceive nor be deceived—is of course necessary for salvation. Faith is a supernatural virtue infused into us by baptism, and the loss of it is a fatal misfortune. But this intellectual adhesion to the truths of faith, firm though it be, may yet amazingly lack influence and efficacy to make us holy, unless we realize keenly and deeply the truths to which we adhere.

VIVID AND ENERGIZING FAITH

It is the realizing, vivid, energizing faith that makes us holy, that influences our daily actions. The priest, above all men, should pray for, work for, and insist on having a vivid, energizing faith. We do not always realize that such a faith is at the very foundation of all holiness. The Saints were Saints, of course, because they loved God so heroically, but this very love is founded on faith. Faith brings us into contact, so to say, with the divine, makes God real to us, lays the foundation for our love of God and our faithful service.

Our will is never moved except through the apprehension and realization of some good to be acquired. A thousand lesser goods are presented to us through our senses, and they appeal to us, allure us, invite us with vivid reality. What we see and hear, comes home to us with a realization that is spontaneous. Since we are surrounded with the things of matter and time, these things take up our attention, distract us, attract us.

THE EVIDENCE OF THINGS UNSEEN

Now, to live a Christ-like life in the midst of a world such as

ours requires a counterbalancing realization of the eternal truths, of spiritual things. This contact with spiritual things, this grasping and holding to them, this apprehension of their relative importance and their meaning, is had through faith. The stronger and more vivid our faith, the more we lay hold of, possess, and live with the things unseen.

THE LIMITATIONS OF OUR SENSE-PERCEPTION

It is difficult to put such things into words, but every priest who reflects upon this subject will see its extreme importance. St. Theresa of Avila once remarked that the reason why it is so difficult for us to become friends with God is, that His nature is so different from ours. Our powers of reflection are so great, and our mental life is so keen that we sometimes forget our real situation. Each one of us is in a little prison, the prison of the flesh, which has only five windows. Our consciousness assures us only of the things that happen within us. Outside this little cell which we call the body, we can obtain immediate knowledge of only those objects that send off vibrations of light (which affect our eyes) or vibrations of sound (which affect our ears), or offer resistance to our touch, or affect our taste or smell.

All the direct knowledge we have within us of exterior things has come through these five doors of the senses, and these senses of ours are continually reporting only material phenomena. Yet, during all our waking hours there is a perfect bombardment of impressions, sensations, and impulses from without us. The eternal truths—God, heaven, the world of the blessed—have to be apprehended by faith, seized hold of, and realized by intellectual effort. They do not impress us and obsess us as do material phenomena. Unless we strive to realize with a vivid faith the eternal truths, those truths become distant, dim, faint motives of action, intellectually apprehended, but of little force to move the will.

THE WORLDS OF SENSE AND OF SPIRIT

The priest, like all other men, thus lives in two worlds, the world of sense and the world of spirit. With the world of sense he is intimately acquainted. It touches him on all sides, it invites, it insists, it distracts him. But the world of spirit, though equally

real, does not find access to his senses. It is by faith that he knows of the existence of this world. It is by virtue of his realizing faith that the universe of spiritual things can move him and influence him. Hence, the greater the faith of the priest, the more real and moving does the world of spiritual things become to him. Strengthen your faith, make real your faith, and you will become more and more spiritual-minded. The motives for a holy and priestly life will become to you more and more moving and insistent. This world will grow to seem of less and less consequence, less and less attractive and distracting. The more firmly you believe, the more vividly you realize what you believe, the nearer you will come to Christ, and the more you will acquire God's outlook on the universe.

THE TEACHING OF THE TRANSFIGURATION

It has always seemed to me that the mystery of the Transfiguration is a vivid parable of the power of faith to clear the eyes of the soul.

"And after six days Jesus taketh unto Him Peter and James, and John his brother, and bringeth them up into a high mountain apart:

"And He was transfigured before them. And His face did shine as the sun: and His garments became white as snow.

"And behold there appeared to them Moses and Elias talking with Him.

"And Peter, answering, said to Jesus: 'Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias'" (Matt., xvii. 1-4).

When our Lord thus took Peter and James and John apart up into a high mountain, He walked with them showing the garb and countenance with which He was known of men. The light of His divinity was concealed. Looking upon Him as He passed, we would have beheld only a poor man, poorly clad, noble of demeanor, a Son of David, but still the foster-son of the carpenter, a simple man of the people, not God-like in the splendor of His garments, the majesty of His retinue, but a companion of poor fishermen. But He was transfigured before them. Then His face shone like the sun in the heavens, intolerably bright with the spirit of majesty of the Godhead. Then His garments became white as snow, nor

was all the glory of Solomon so beautiful as the robe of Christ, touched with that beauty from heaven. Then Peter answering said to Jesus: "Lord, it is good for us to be here." The realization of his Master's divinity was strong upon him. Such beauty made him thirst to abide forever in the presence of his transfigured Lord. He realized what before he had only believed.

IT IS GOOD FOR US TO BE HERE

In some such way, the priest may go about his duties with a workaday faith, taking simply for granted and believing in the presence of Jesus Christ in the Eucharist, walking before Him day by day with little realization of what it means to stand so near the Incarnate Word—to be so often in the presence of the Joy and Light of heaven. But when a realizing, vivid faith comes into the heart of the priest, then all that pertains to the Blessed Sacrament assumes a new beauty and glory. Then the Eucharistic Christ, with all that pertains to His service, is transfigured to the eyes of the soul. Things that seem lowly in themselves—the patient ministry of the altar and of the confessional, the visiting of the sick, the comforting of the sorrowful—everything that has to do with Christ is touched with a light from heaven. "He was transfigured before them." The eyes of such a realizing faith see things as they are, and not as they seem. By this sort of faith the whole life of the priest, his daily ministry, his simplest toils, are transfigured and glorified so that his faithful heart cries out with Peter: "Lord, it is good for us to be here."

We all know these things, yet we all do not realize them as we should. One is tempted to take faith for granted, and not to remember or consider what endless degrees there are in realizing faith, nor how much, by our efforts and prayers, we can increase in the strength and realization of our belief. It is well for us all often to recall the things that help us to acquire such a vivid faith.

PRAYER FOR A REALIZING FAITH

First, of course, in importance and efficacy comes prayer, humble, earnest, honest, persevering, loving prayer for an increase of faith. "Lord, I do believe, help Thou my unbelief. Lord, give me a vivid,

realizing, active faith." This should be one of the chief intentions of the priest, both for himself and for his flock. If we pray rightly for such an increase of faith, our prayer will infallibly be answered. We may pray for many other things without knowing whether they are for God's glory or our own good. But it cannot be that an increase of such vivid, active faith is not for God's glory and our good. The Sacred Heart of Jesus must desire, with intense yearning, to have all His priests constantly increase in such a faith.

Our Saviour is hindered from pouring forth upon us the efficacious graces we need therefor only by our slowness in asking for them. "Ask," He says to us, "this vivid, realizing faith, and you shall surely receive it; seek it and you shall find it; knock upon the door of My generosity, and it will infallibly be opened unto you." For surely, when there is question of an increase of divine faith, he that asketh always receiveth, he that seeketh inevitably findeth, and to him that knocketh it is ever opened.

Our prayer for a great increase of faith must, of course, like all prayer, be humble and persevering. It must be accompanied, too, by such efforts on our part as will dispose us to receive the favor we ask. The priest who sincerely desires a great increase of faith will make all his actions tend to such an increase.

The Holy Sacrifice of the Mass, with all its beautiful prayers of faith, with its acts of faith, with its sublime mystery of faith, the unbloody oblation of Calvary, is a priceless aid towards vivid faith. The priest who prepares well, by fervent acts of faith, for the offering of the Holy Sacrifice, who frequently renews during the Mass his vivid faith, will increase day by day in this sublime virtue. But he who says Mass thoughtlessly, or without due preparation, who fails to revivify deliberately his faith to the utmost before and during and after Holy Mass, misses one of the greatest of his opportunities.

THE EFFICACY OF THE HOLY OFFICE

The reading of the Holy Office should likewise be a daily exercise in faith. This sublime prayer of the Church is a sustained act of divine faith. The Psalms of David, vibrant with faith and

love, the writings from the Fathers of the Church (those deep wells of realizing faith from which the soul of the priest can drink the ardent faith of apostolic days), the prayers for faith, the examples of the Saints whose faith shines out in the nocturns of the Office—these are all so many fountains which gush forth their strong waters for the soul of the priest. To say the Office hastily or thoughtlessly is, therefore, not only a pitiful personal fault; it is a missing of an immense opportunity. Before we begin the Divine Office, we should breathe a little prayer that it may be to us an increase of faith for all time.

THE INFLUENCE OF READING ON FAITH

For this reason also, as well as for many others, every priest should strictly supervise his own reading, and see to it, first, that he takes no needless liberties with the spirit of faith within him, and, second, that he feeds that spirit day by day with worthy and nourishing thoughts that will strengthen and build up the faith within him. Much of the literature of the day is agnostic, and it tends, therefore, to weaken faith. Just as our faith may be strengthened and made vigorous and virile by exercise and with the nourishment of good reading, so it may be weakened, injured and lessened by injudicious choice of books. We are not speaking here of the actual loss of faith through reading, which, thanks be to God, is a rare calamity with priests; but one may still keep the faith and find it very much weakened in its influence on one's life through the corrosive power of agnostic books. We all know the old principle that, when a man has the duty of reading dangerous literature or when duty calls him to run into any danger, God's Providence will protect him. But those who go into danger without need take their fate into their own hands.

THE ANTIDOTE OF SPIRITUAL READING

Still, with the best of good will, everyone nowadays must come in contact with a great deal of unbelief and doubt and mental unrest in matters of religion. It is wise, therefore, constantly to take an antidote against the weakening of the faith which would result from such continuous contacts. This antidote is to be

found, of course, in spiritual reading. We shall speak hereafter concerning this source of priestly fervor. Suffice it now merely to mention its great importance in a well-ordered day.

FOR THE SAKE OF THE PEOPLE

Not only from the standpoint of his own personal holiness, but from that of the welfare of his people, is of tremendous import and influence the faith of the priest. There is no evading the pitiless truth of the old saying: "Nemo dat quod non habet." There is a time-honored saying which applies to the faith of the priest as to all the other elements of holiness within him. "If the priest is a saint," the saying goes, "his people will be holy. If the priest is holy, his people will be good. If the priest is good, his people will be fair. If the priest is fair, his people will be mediocre. If the priest is mediocre, his people will be bad."

Priests must always keep at least one degree above those whom they wish to influence. Where the soul of the priest is full of vivid, realizing faith, where his life is holy with the influence of such faith, then the faith of his people will be good and strong. As guardian of the faith of his people and the director of his flock, the priest has, therefore, an additional motive for using every means to cultivate in his soul this sublime virtue to the highest pitch of strength, fervor and realization of which his being is capable. One of the most ardent prayers of the priestly heart should surely be this: "Lord, I believe, help thou my unbelief."

AS WE ARE

By ABBÉ MICHEL

IV. Father O'Brien's Last Christmas

December days and weeks passed swiftly for Father O'Brien. And before he realized it, it was Christmas in St. Anselm's. But Father John saw it from afar and anticipated its old demands and new desires. He had a new Star for the Crib, and a new Mass for the choir. The new cassocks were ready for the boys, and the new chimes installed. His only regret was that he could not pass out free calendars to the people on Christmas Eve. He fought hard for them, but the old priest vigorously resisted until it was too late.

"He'll come to it yet," Father John murmured, as he remembered the long hours that he had spent on the cover design, with the Shamrock border and the picture of the Pastor and his Curates, the Christmas greeting, and the order of services. "It was a dandy—a dandy. He'll come to it yet."

On Christmas Eve Father John rushed into the pastor's study for final directions.

"Did you get the Calendar yet?" queried Father O'Brien, with a disconcerting earnestness.

Father John was dazed. He repeated the question in a ragged tone. He looked daggers at the old priest, sitting there so earnest and innocent. Father John wanted to scream. Instead, he sighed, and sat down vacantly and said:

"Well, Father, everything is set for the Midnight Mass. You celebrate, Père Tim will be Deacon, and I'll be Sub and M. C. Don't forget to move slow after the Credo, because we have a 'pippin' of an Offertory Solo that'll slide over to the Consecration."

Father O'Brien was dumbfounded. He felt like a disabled tragedian, who was receiving final instructions before being called on the stage. But he held his peace. Hastily Father John retreated to his room, lit a cigarette, opened his Wapelhorst, and rapidly rehearsed the details of the Midnight Mass. Later on he was more

composed, and passing through the sacristy on his way to the Confessional, he found himself happily musing on his triumphs.

"Gee," he thought, "I was lucky to get that electric chime connected up for to-night. Guess the people know who put that dinky bell in the ash-can . . . And the 'old gent' thinks this dandy is unliturgical." He looked lovingly at it as he genuflected. "Wait till they see that Star lit up and the new cassocks on the boys . . . Yes, sir! . . . "

"Dominus sit in corde tuo, in labiis tuis ut rite confitearis....."

A little later Father O'Brien scraped along to his box. Father Tim had been going fast and furious since half-past seven. At a quarter to twelve all three made a move to go. Father O'Brien stopped a minute at the door of the church to say "Merry Christmas" here and there, and get the right time from an usher . . . His Ingersoll showed eight minutes to twelve, as he moved slowly up through the crowded church making fervently as he went his old and beautiful preparation for Holy Mass. He knew the whole Psalm by heart, but he always kept repeating just two verses:

"Asperges me hyssopo et mundabor: lavabis me et super nivem dealbabor.

"Auditui meo dabis gaudium et lætitiam: exultabunt ossa humiliata."

In the Sacristy, although he felt curiously weak and chilly, he rested while he slowly recited the Prayers prescribed. At the stroke of twelve, he bowed to the Crucifix, and with energy born of spirit and will moved on to the sanctuary, The Mass proceeded solemnly and majestically. Even Father John, always inclined to be fussy, was caught in the calm of the old priest's piety. After the Gospel was sung, Father O'Brien divested himself of chasuble and maniple, and ascended the pulpit.

"My dearly beloved people," he said, as he turned the pages of the Announcement Book, "there will be four public Masses in this church to-morrow, the Feast of the Nativity of our Lord, at six, seven, eight and nine. The Midnight Mass now takes the place of our regular High Mass at ten o'clock. Now tonight, as you are aware, every adult member of this parish, and every child too,

is expected to make a special and generous contribution in honor of this Holy Season. This collection will be taken up tonight, and at all the Masses tomorrow. Next Sunday the Masses will be at the regular hours, and of course the morning Masses too. And now that you have a few days off work, you might come in the mornings, and thank God for the good things that He has given you. There are very few sick in the parish, thank God, at this time. We will pray for them tonight. And the poor ones—there are a few—we must help them to-morrow."

Father O'Brien closed the Announcement Book, and after a little fumbling found the Epistle and Gospel for the Mass, which he read clearly and devoutly. Then, looking placidly over the congregation, he blessed himself and said:

"And they wrapped Him up in swaddling clothes and laid Him in a manger, because there was no room for Him in the inn."

"My dearly beloved people, in these words I have given the history of the human race. Men today do worse than spit upon Him, or crucify Him, because they deny Him the very recognition of insult and the right to exist. 'No room, pass on,' they declare. And every time I read those words or hear them, I shiver to think of the scorn that even a merciful God will show to those who have dared, like the innkeeper at Bethlehem, to say to God's Mother Mary and to His foster-father, St. Joseph: 'Get out, we have no room for you—no place for you;' because to say it to them, is to say it to Him.

"St. Joseph and our little Lady probably never saw an inn or hotel before. Now picture the scene. St. Joseph was gawkish; Mary was shy, and she was sick. They didn't look prosperous. St. Joseph went to the door of the hotel. The innkeeper stood up from the fire. The other people turned around. The innkeeper came over. He looked out and saw Mary in the shadow, silent and white. He suspected she was going to be a mother. They didn't look like a good bet. So he almost anticipated poor St. Joseph's timid inquiry: 'No, not a thing! No room!' The cruel worlding takes no chance with poverty and maternity. 'No room! Nothing doing!' he repeated, as he went back to the fire chuckling in his fat stomach. Then he joked about it.

"So down the street into the cold night and darkness they went, St. Joseph and Mary, insulted, heartbroken, and sad. They were from the country, in a big city with just a little money. Plenty of music in the streets. Out yonder trees, blackness, sheep, a stable beckoned them, and then—there in a dismal cave poor little Jesus was born.

"Do such things ever happen now? Oh, my dearly beloved people, they do. Such things are said every day to Our Lady, to St. Joseph and to the Infant Jesus. The higher critics say them. The smart people say them. The Protestants say them, although they may not mean to. But, worst of all, we say them ourselves in cold blood, and we know better. Every time we commit sin, we say: 'No room for God,' but there is room for everything else. Every time we miss Mass, we say it. Still, my dearly beloved people, looking out over this congregation to-night and beholding this grand church, I am proud and happy because I can tell the Infant Jesus, who in a few minutes is coming here to us in the swaddling clothes of bread and wine, that we have an inn for Him—this beautiful temple; that we have a cradle for Him—this golden tabernacle; that we have a welcome for Him—this grand congregation; and, above all, that we have for Him hearts purified by sanctifying grace and burning with love.

"May God bless every one of you, and may this be the happiest and holiest Christmas of your lives. Amen."

Father O'Brien wanted to say more, but he was too moved and too weak. So he blessed himself, and walked down from the pulpit.

The choir did not catch the real cue of the Solemn *Credo*. But it boomed out boisterously, and so delighted Father John, and probably helped to keep the congregation awake. It was a florid operatic composition with startling transitions. Father O'Brien hardly heard it. For, glancing over the congregation as was his wont, he was amazed at the great number of new young faces in the pews. His mind ran vaguely over his twenty-three years' ministry to this congregation, and he recalled how the old ones had vanished, one by one.

"One by one," he thought, "one by one."

Father John snapped his fingers. The choir softened down to the hallowed words: *Et verbum caro factum est*. The noise of

moving feet recalled Father O'Brien from his distraction, and the ministers went to the center. Returning to his seat, the old priest closed his eyes, and listened to the majestic boom of the tremendous Credo. "*Et unam sanctam, Catholicam et Apostolicam ecclesiam*"—these words had always refreshed him, and made a martial music in his ears, but tonight they made him dizzy. He felt like a man standing below a waterfall and feeling the spray of it.

But at the altar—the altar that had given joy to his youth—he was again alert and prayerful. Quietly and quickly he passed from act to act in the inspiring liturgy of the Mass. Father John's new gong in the organ loft startled him somewhat at the *Sanctus*, but he glued his eyes to the book. How familiar were the words! How friendly the gestures! Then all noise vanished as the glorious words of Consecration were fluttering on his lips. He read them first, and then, with a heart full of humility and a soul full of love, he pronounced them clearly and distinctly over the frail dead elements, with a faith that could not mutter and with a will that could not falter. "*Dominus meus et Deus meus*," he thought in the few silent moments that followed. That silence never forsook him in all his years at the altar. It was a mystical and divine quiet. He loved it, because he knew it was made by God. From the Consecration to the Communion, the Mass was always a spiritual ecstasy for Father O'Brien. Tonight it was a Canticle of Canticles.

After the Mass the three priests with surplices and stoles returned to the sanctuary, and gave Communion to the people. Father O'Brien sanctioned this practice, because he felt that the love and devotion of the greatest number would outmeasure the luke-warmness and abuses of the few. He took pains, moreover, to explain to his people the propriety of fasting from tea-time on this unusual occasion. And he had every reason to believe that his people listened to him and obeyed him.

When he arrived in the rectory after the Midnight Mass, it was nearly two o'clock. He found the downstairs study looking like a music display booth at a State Fair. Father Tim was at the piano, playing something. Father John was standing perilously on the edge of a chair, replacing a dead bulb in the Christmas tree. Martha Bodkin was holding the chair, and her sister Mildred was

tying little packages to the tree. Father O'Brien was very happy but very tired.

"Happy Christmas," he said, as he stood at the door quietly smiling.

They all stopped and said together: "Same to you, Father, and many of them."

"Thank you, and God bless you," he answered, moving in and taking the nearest chair.

He kept silence as Father John and the girls were putting the final touches to the tree. Father Tim continued making a pleasant noise something like *Adeste Fideles*. When the workers stood by to admire their art, Father O'Brien broke the spell.

"Now that the picture is complete," he jollied, "I modestly suggest that you put me in the tableau as his Master's Voice. Why, it's past two o'clock," he continued, looking at his watch. "It's time for all of us to be in bed. . . . May be, the girls would like a cup of tea or something, Father John?"

"Oh, no, Father," they chimed, "not a thing."

"Well, then, in the name of God, let us sing the *Adeste Fideles* under the leadership of the Reverend Timothy Dunnegan, and adjourn for the night."

It was a relief to make a real noise. So everybody agreed, and joined heartily in that grand old hymn which so magically lends itself to good and bad voices. After the hymn the young ladies said good-night. Father John accompanied them to the door, and watched while they crossed the street. As they lived just across the way, a final good-night was exchanged from door to door.

While this was going on, Father O'Brien confessed to Tim that he was completely exhausted.

"Arrange the Masses between yourselves," he said, just as Father John came into the study.

"How are the Masses to-morrow?" the latter asked.

"You say the eight and nine, and I'll say the six and seven," replied Father Tim.

"Suits me," Father John said, and lit a cigarette. He then said good-night, and went upstairs.

"Well, Tim," said Father O'Brien, as the young man disappeared,

"we'd better climb up too. . . . I don't feel good at all. Put out the lights, and take the collection to your room."

"I'm not missin' a creak, Tim," he called back, as he climbed up wearily, step by step. He needed a helping hand but would not ask for it, and Father Tim knew him too well to offer it. Once in his room, he dropped himself heavily into his great armchair, and, letting his arms hang lifelessly over the elbow rest, sighed deeply.

Father Tim did not delay downstairs, because the old priest's request to take the collection to his room was too strange and significant an omen. So, closing up for the night and turning off the lights downstairs, he hastened to Father O'Brien's room. He discovered him sitting in the chair, looking very exhausted and breathing quietly. Father O'Brien responded quickly to his assistant's presence, and looked up at him with a startled expression. Father Tim broke the silence.

"How about a little drop?" he said.

Father O'Brien smiled faintly, and stirring himself a little replied: "You'll find a little over there at the bottom of the wardrobe, Tim. It has revived me before, and, may be, it will do the trick again. . . . Yes, that's it. . . . Oh, that's plenty, thank you. Put it back now. Leave the water here. . . . If I get a turn for the worse during the night, I'll sound the alarm. . . . Oh, no, go to bed for yourself, in the name of God. You'll have an early start in the morning. Don't forget to take the collection to your room after each Mass. If anyone asks for me, tell them I have a little touch of the flu or something, and that I am heading it off. Do you understand me? Don't think of calling a doctor. I'll be all right in the morning. I'm feeling much better now, thank God. Do you know there's great virtue in the little drop? Good-night now, Tim, and God bless you."

The clock downstairs was striking three as Father Tim left the room. Father O'Brien settled himself deep into his old armchair, filled his old meerschaum slowly and carefully, and lit a match. The glare of it dazed him as he put it to the pipe. A few puffs were enough. It didn't taste good. He laid down the pipe. No comfort from his old friend.

"I must be sick. I must be on my last legs," he muttered, as his thoughts wandered over the years.

The room was still, still, still. . . He heard the clock downstairs. The monster city was sleeping like a tired, tumultuous giant. He heard its great lungs breathe, and its snort and snore rise above the night winds that fretted its gaunt grey sides of steel and granite.

"Christmas morning! Ah, Christmas morning at mother's bedroom door! . . ."

Deep, precious memories and sad, sad thoughts flooded his mind: the long, low, white-washed, thatched house down by the River Blackwater; the Christmas barnbrack and the peat fire; the waning moon, the whinney and the sniff from the stable; the sharp keen air; the people coming in, the holly and the plum pudding, and the big tall candle glowing. And his mother in a white gown saying: "A Happy Christmas to ye!"

"It is Christmas in Ireland now," he thought, as he stood up to look out of the window, "Christmas in Ballymack! . . . Yes, there's the school I built, looking so cold and tenantless. Not a light in the Convent."

He listened. Away off some place a phonograph was playing, *Silent Night, Holy Night*.

"May be, I'm only dreaming. Life is a dream anyway. Here's the church I built, and here's the house. And I'm alone in New York," he mused.

He rested his hands on the window-sill, and drank in the cold, damp air. He began to perspire coldly.

"Twenty-three years here. Indescribable loneliness. . . Alone," he murmured, "alone."

An elevated train grumbled and rumbled around the corner—alone. Lights shone high up in the towers—alone. A man was going home—alone.

"Everything is alone. Life is empty."

Just then, his eye caught the timid flicker of the sanctuary lamp coming through the stained-glass window.

"The Great Alone!" he thought. "The King of Loneliness! . . . I'm not alone, I'm just a weary pilgrim. Jesus is my companion. Jesus is my friend."

Father O'Brien took one last look at the great grey cliffs, and at the church, the school, and the convent that were city and life for

him, and went back to his chair. "Urbs cœlestis," he said almost subconsciously :

Urbs cœlestis, urbs beata
Supra petram collocata
Urbs in Portu satis tuto
De longinquō te saluto.
Te saluto, te suspiro
Te affectu, te requiro.

He looked at his watch. It was half-past four. "No use going to bed now," he thought. "I wouldn't sleep. . . . I may get drowsy later on. I'll say my Office now."

His Breviary was on a little table back of the chair.

"Here's one friend I was faithful to," he murmured as he reached over for it. The reach was too much for him. He lurched forward, and fell over on the floor in a heap.

* * * * *

Father Tim heard the thud, and rushed into the room. Father O'Brien was dead. Tenderly he raised the body of his old pastor, and laid it on the bed. Then, prostrated with grief and with remorse, Father Dunnegan went back to his room, and threw himself upon the couch. There he wept like a child. Why didn't he sit up with the old priest on his last Christmas! Why didn't he stay awake and listen, as he had tried to! Why didn't he suggest receiving the last Sacraments!

"I must . . . I must hold together. It's half-past five. . . ." he was saying to himself out loud. "Shall I call the doctor? Yes, I'll call Doctor Rumbley. Grand old priest! . . . I'll call the Bishop after the first Mass. What will I tell the people? I must tell them something. . . . I hate to, Christmas morning. Oh, I'll just get up in the pulpit and say: 'My dear people, I regret very much to announce the death of Father O'Brien. . . . He died this morning at half-past four. He is in heaven. But please pray for him just the same.' " . . .

Father Dunnegan was distracted. He looked at his watch. It was ten minutes to six. "Get up, John," he called to his colleague, "Dr. Rumbley is coming over. Father O'Brien just died."

* * * * *

Later, Father Tim stood in the pulpit dazed but determined, and made his sad announcement. The congregation was stunned. Men, women and little children groaned and wept openly, without an effort to conceal their grief.

"He's in heaven," they said when the Mass was over. "He was a saint. He's gone to a better place. . . . But we're going to miss him. . . . we're going to miss him. . . . He was a *real priest.*"

(*Conclusion*)

LAW OF THE CODE

By STANISLAUS WOYWOD, O.F.M., LL.B.

On Preaching

Local Ordinaries have the right to preach in any church within the territory of their jurisdiction, even though the church be an exempt one. Moreover, the bishop may forbid the preaching of sermons to the people in other churches of the place during the time that he desires to preach to the people of that place; or when he orders the faithful to be convened for some public and extraordinary cause, and has a sermon preached to them in his presence. In large cities he may not forbid sermons in other churches for the above reasons (Canon 1343).

The local Ordinary is the teacher and spiritual leader of the Catholic people of the district over which he has charge, and therefore has the right to teach his subjects in any church within the territory of his jurisdiction. Since the Supreme Pontiff has from ancient times exempted some churches from the jurisdiction of the local Ordinaries and placed them under the immediate jurisdiction of the Holy See, the question arose whether the local Ordinary had the right to use the exempt churches for the purpose of preaching to the people. The Code rules that he has the right to address his subjects there as well as in any other churches or public places of worship. In the United States there has been no controversy concerning this matter; on the contrary, the Superiors of exempt churches consider it a great honor and are anxious to have the local Ordinary preach in their churches.

Out of respect for the spiritual head of a diocese or other ecclesiastical district, preaching in other churches of the place where the local Ordinary addresses the people should not take place at the hour when the Ordinary preaches in one of the churches of the same town or city. The former law on this matter (cfr. *Clementinæ*, c. 2 *De sepulturis*, tit. 7, lib. III) ordained that no preaching was to be done at the hour when the local Ordinary was to preach in one of the churches of a town or city; the Code does not absolutely forbid preaching in other churches at that time, but states that the Ordinary

may forbid it. In large cities the Ordinary may not stop preaching at the time when he speaks in one of the churches. The reason is obvious, for either the distances would be so great that the people could not be expected to go to the church where the Ordinary preaches, or the number of Catholic people would be so great that it would be impossible to accommodate all of them in one church. Commentators of the Code discuss what is meant by "large cities," and whether the Code means a large city whose population is mostly Catholic or any large city with a scattered Catholic population. The wording of the Code has reference to large cities, irrespective of the character of the population. Cities of 100,000 population are commonly considered large cities. Practically, it is unnecessary to discuss these points at length, for there are not many churches—at least in the United States—which have room for several thousand people, and most parish churches have not enough space to accommodate all the Catholic people of their own congregation at one and the same time.

The text of Canon 1343 does not make it clear whether there must be a public and extraordinary reason for the Ordinary's preaching to the people, if he wants to stop preaching in other churches of the same town or city; or whether the clause "*ex causa publica atque extraordinaria*" has reference only to occasions on which the bishop appoints somebody else to preach in his presence. Since the former law prescribed that all other churches abstain from having sermons at the hour when the Ordinary either preached in person or had somebody preach in his presence, it is necessary to interpret the doubtful reading of Canon 1343 in the light of the former law, according to the rule on interpretation of the Code laid down in Canon 6, n. 4.

PASTORS' OBLIGATION TO PREACH

Every pastor has the personal obligation on Sundays and holydays of obligation throughout the year to preach to the people the Word of God in the customary homily, which he should deliver in the Mass that is usually best attended by the people. The pastor cannot fulfill this obligation habitually through another priest, unless he has a just excuse from that duty and his Ordinary has approved of it. The Ordinary may allow the omission of the sermon on some of the

more solemn feasts, and, for a good reason, also on some Sundays (Canon 1344).

The Council of Trent insisted that the office of preaching was one of the most important obligations attached to the office of pastors, and prescribed, like the Code, that they are personally bound to preach on Sundays and holydays of obligation, and may not employ a substitute unless they were legitimately excused from the personal performance of that duty (cfr. Session V, *De Reformatione*, c. 2). The Code repeats the same law, obliging the pastor to preach at least once—at the best attended Mass—on Sundays and holydays of obligation. It also insists that the obligation is personal, and that the pastor may not habitually appoint or request another priest to preach for him, unless there is some good reason why he cannot comply with the obligation in person, and his Ordinary has judged the reason sufficient. Indirectly, the Code permits that occasionally he may fulfill his obligation through another.

Finally, Canon 1344 permits the Ordinary to excuse the pastors from preaching on some of the solemn feasts of the year, and, for a good reason, on some of the Sundays. In the United States the practice has been introduced in many parishes to omit religious instruction at all the Masses during the summer months, and in many parishes no instruction is given throughout the year at certain Masses, especially the early morning Masses. Thus, many people who always attend the early Masses never hear a word of religious instruction from one end of the year to another. While many people are obliged by reason of their duties to attend these Masses, many others attend them because they are short, and prayer in the house of God has little attraction for them. It is quite evident that persons who have either no time or no inclination to do any religious reading at home, and who never attend any religious instruction in church, must necessarily become deficient in their religious knowledge and drift into indifferentism. Many years ago the Third Plenary Council of Baltimore took notice of this tendency of many of our Catholic people, and tried to remedy that condition by commanding that at all Masses on Sundays and holydays of obligation, even at the early morning Masses, the Holy Gospel should be read in the language of the people, and at least a five minutes' instruction should be given.

The same Council wants this done also during the summer months (cfr. Conc. Plen. Balt. III, *De prædicationis munere*, n. 216).

It is a fact that in many parishes there are too many people standing in the rear of the church without prayer-book or beads, restless and impatient, just waiting for the last blessing and then making a hurried exit. While it is true that there is not very much comfort being in a fairly crowded church, with more or less uncomfortable pews and defective ventilation, it is equally true that many a theatre or moving picture house is far less comfortable, and yet the attraction holds the crowds there quite willingly. Lack of instruction on the importance of public prayer and worship, we fear, is largely to blame for the lack of appreciation of the great honor that the Lord confers upon us when He gathers us around Him in His holy house. One need not be an enthusiastic idealist, and expect that people should take more pleasure in attending to the serious things of life than in recreation and relaxation. But people could be instructed to understand the necessity of giving public honor and worship to God, and they could also be taught to appreciate the honor and dignity that the Lord bestows on us by permitting us to gather in His sacred temple. Instruction in religious knowledge is absolutely necessary, if the people are to take an active interest in the practice of religion, for nobody can be interested in something about which he has no knowledge.

Though Canon 1344 does permit the Ordinary to dispense with preaching for a good reason on some Sundays, it is stretching the point to say that for three whole months he may allow the priests of his diocese to drop all religious instruction on Sundays. The Third Plenary Council of Baltimore, as stated before, opposes that practice. There may be difficulties in finding time for a short instruction (especially at the Masses in which the distribution of Holy Communion consumes a good deal of time), but, whatever the difficulties may be, the matter of instruction is so important that time must be found to have a short instruction at all the Masses. For, if there are some Masses at which there is never any instruction, many people will never get an opportunity to review and refresh their religious knowledge. Catholics who with true fervor and at a sacrifice attend to their religious duties, are not in danger of becoming indifferent, and they will readily supply in other ways the loss

of religious instruction, but those Catholics who are superficial in their spiritual lives will soon become altogether indifferent without the aid of religious instruction.

FREQUENT INSTRUCTIONS AT SUNDAY MASSES URGED

It is to be desired that, in all churches and public oratories where people assist at Holy Mass on Sundays and holydays of obligation, a short explanation of the Holy Gospel or of some other point of Christian doctrine be given to the faithful. If the local Ordinary commands this and issues appropriate instructions concerning the matter, his orders are law for not only the secular clergy but also for all religious, non-exempt and exempt, even in their own churches (Canon 1345).

What the Code here desires to be done concerning religious instruction at all the Masses on Sundays and holydays of obligation, was commanded by the Fathers of the Third Plenary Council of Baltimore for all parish churches in the United States. The Code gives the local Ordinaries authority to command that religious instruction be given, not only in all parish churches, but in every public place of worship where people attend Holy Mass on Sundays and holydays. Accordingly, even those churches and public oratories of religious organizations which are not parish churches or mission chapels attached to parish churches, where people are admitted to attend Mass on Sundays and holydays, are obliged to conform to the orders of the local Ordinary concerning the religious instruction of the people. In many dioceses of the United States the bishops have prescribed regular courses of instruction for the whole year, so that in the course of a few years the whole Christian doctrine is explained —one year the creed, another the sacraments, etc. The same subject is to be explained at each Mass, and in this manner all the people in all the churches of the diocese get the same instruction, and have the same opportunity to renew their knowledge of Christian doctrine.

LENTEN SERMONS TO BE PREACHED IN PARISH CHURCHES

Local Ordinaries should see that, during Lent and also (if they consider it expedient) during Advent, frequent sermons are preached to the people in cathedral and parish churches. The canons and

other members of the Chapter have the obligation to assist at these sermons, if they are given in their own church immediately after the choir service; the Ordinary has the right to insist on this even with ecclesiastical penalties (Canon 1346).

It is quite a universal custom in the Catholic Church to have special devotions and preaching during Lent. How often sermons are to be given during the week, is to be determined by the local Ordinary; if he has not given an ordinance concerning the frequency of the sermons, the pastor may use his own judgment. In the United States many churches during Lent devote one evening a week to sermon and Benediction, and another evening to devotions—usually the Way of the Cross—and Benediction. In large city parishes evening service can be conducted more frequently, for, where the Catholics are numerous, a good attendance can be had almost any evening; in other parishes, however, two evenings a week suffice, and in small scattered parishes one evening only may be advisable. In rural districts where a farming population is spread over many miles, and where usually stormy weather and bad roads are encountered in early spring, it would be expecting too much to have the people come for evening services. In some parishes the pastors prefer devotional exercises to preaching, because, as they say, the people hear them preaching every Sunday and are tired of hearing the same man speak. As far as we have been able to learn from personal experience and information gathered from priests here and there, the people in the United States—with the exception of a few fastidious ones—come to listen to the sermons and instructions with a true spirit of devotion, wishing to meditate on the divine truths and to refresh their memory and knowledge of the things of God, not to be entertained by the exhibition of oratory and flowery speech. They will be well satisfied if the priest delivers a well-prepared and plain and intelligent talk on the life and sufferings of the Saviour, or on God's commandments, the Sacraments, or any other religious truth which they should apply to their daily lives. Most of our Catholic people realize that they have very little time and opportunity in daily life to busy themselves with things religious, and therefore welcome the occasions to hear the Word of God explained to them. Their very attitude in sitting motionless and attentive while the priest speaks to them in church, shows their love and

respect for the Word of God. Since that attitude is a strain, and anybody naturally tires staying in that attitude for too long a space of time, the sermon or instruction should not be too lengthy, for physical and mental strain of long duration may nullify all the purpose of the sermon or instruction. When either body or mind is over-fatigued, active attention is lessened or ceases entirely. Ordinarily, it seems best not to protract these sermons or instructions over half an hour.

The precept of Canon 1346 concerning the canons of the Cathedral Chapter does not apply to the United States, inasmuch as we have no Cathedral Chapters.

SUBJECT OF SERMONS AND MANNER OF PREACHING

The sacred sermons should explain primarily what the faithful must believe and practise to save their souls. The preachers of the Word of God shall refrain from speaking on profane or abstruse subjects which are above the understanding of the ordinary man. The minister of the Gospel should not exercise his ministry of the Word of God with the persuasiveness of human wisdom, nor with a worldly demonstration of the elegance of empty and vain eloquence, but with the power and strength of God, preaching not themselves but Christ crucified.

If unfortunately it should happen that a preacher disseminates errors and scandals, he shall, in accordance with Canon 2317, be forbidden to preach, hear confessions, or exercise any office of teaching; if his preaching is heretical, he shall, in addition, be dealt with according to law (Canon 1347).

The purpose of all sermons and religious instructions is to teach the people those things which by the law of God and the precepts of the Church they are bound to believe and practise, which will deter them from sin and vice, and urge them on to the practice of virtue. Purely profane subjects are not to be discussed in the divine service, as is evident, for all preaching or religious instruction given in connection with divine worship is so sacred that it is a profanation of the sanctity of the religious service to indulge in discussion of profane or frivolous matters. Political affairs are also profane, and have no place in divine worship. If the duties of citizenship are

discussed under the aspect of the moral obligations arising from the relation between the citizen and his country, great prudence and much reflection and study on the part of the preacher is necessary in order that he may remain within the realm of moral obligations and not lapse into politics. There is no doubt that the Catholic citizen must take his obligations towards his country serious as a matter of conscience, and he is obliged to secure by all lawful means for himself and his Church the right to practise freely the Catholic religion.

In the words of the Apostle, St. Paul (I Cor., ii. 1-6), the Code warns the preacher not to rely solely on human skill and eloquence in his sermons, because, if he does, he accomplishes nothing other than self-glorification, except that he may perhaps also amuse or entertain his audience. With purely human skill and oratory one may convince and enthuse the hearers, but such a conviction that the preacher is right and such an enthusiasm for the things expounded by the preacher will not awaken one iota of true faith, of supernatural sorrow for sin, or supernatural desire for the practice of virtue. To accomplish anything spiritual, the grace of God is needed, and it is not very likely to be given if the preacher has no true spiritual motive nor right understanding that he with all his endeavor can accomplish nothing spiritually without the grace of God. Does this mean that the natural means should be cast aside altogether? No, the Word of God is worthy of the best and the most beautiful frame into which human eloquence can put it, but it must be a dignified sacred oratory, and the preacher must be conscious of the fact that God alone can produce any good from his efforts (cfr. *Normæ pro sacra prædicatione*, Sacred Consistorial Congregation, June 28, 1917; *Acta Ap. Sedis*, IX, 328).

The life and character of the preacher must be unimpeachable, if his sermons and religious instructions are to produce abundant spiritual fruits in his hearers; for, if his life is not what it ought to be, people will be inclined to say: "Doctor, cure thyself." If a priest so far forgets himself as deliberately to teach erroneous, dangerous, or scandalous opinions in matters of faith or morals, the Code commands his Ordinary to proceed against him as directed in Canon 2317. If the priest deliberately teaches heresy, he incurs excommunication; and, if he does not heed the admonition of his

Ordinary to retract and amend, he is to be deprived of every office and position in the Church, and after another fruitless admonition he is to be deposed (cfr. Canon 2314).

THE FAITHFUL SHOULD ATTEND SERMONS

The faithful are to be zealously urged to attend sermons frequently (Canon 1348).

The law of the Church does not oblige Catholics to attend sermons with the same rigor as it commands them to hear Mass on Sundays and holydays. Is there no obligation of conscience to attend sermons and religious instructions? Undoubtedly, many Catholics are obliged to do so, because either they have no other means of informing themselves correctly on the principles of faith and morality, or they make no use of other means to obtain that knowledge.

SACRED MISSIONS

The Ordinaries shall see that the pastors have a mission given to their parishioners at least every ten years. All pastors, even those of religious organizations, are obliged to obey the precepts of the Ordinary concerning the holding of missions (Canon 1349).

As the Code prescribes the minimum, the local Ordinary may insist on missions being given at shorter intervals. The Church has condemned the erroneous view of missions among the Catholic people expressed by the Synod of Pistoja. It called the missions an irregular noisy affair of recent origin, which rarely, if ever, effects any real conversion of people, but merely causes a natural momentary commotion similar to the thunder and lightning (Pope Pius VI, Constitution *Auctorem Fidei*, August 28, 1794; Denziger, "Enchiridion," n. 1565).

MISSIONS FOR NON-CATHOLICS

The local Ordinaries and the pastors should interest themselves in the welfare of the souls of non-Catholics in their dioceses and parishes. In other territories the entire care for missions among non-Catholics is reserved exclusively to the Holy See (Canon 1350). Nobody should be forced to embrace the Catholic Faith against his will (Canon 1351).

What can be done for the non-Catholics among whom the Catholic people are living, is not easy to say. In some places missions for non-Catholics have been conducted in our churches. In other places such an attempt would be considered a challenge to the non-Catholic churches of the town or village, and, instead of accomplishing anything good, enmity towards the Catholics and disturbances and riots might ensue. The active workers in any of the various non-Catholic denominations are anxious to maintain the membership of their parishes, and, on account of the widespread indifference among the non-Catholic people, they naturally resent any effort on the part of the Catholics to persuade their flock to embrace the Catholic Faith.

The foreign missions are under the exclusive jurisdiction of the Holy See. In 1622 the Sacred Congregation for the Propagation of the Faith was created by the Holy See to assist the Supreme Pontiff in the care for the foreign missions.

That nobody—whether Protestant or unbaptized—should be forced to become a Catholic against his will, is evident from the most elementary principles of spiritual life. If any persons were forced to become Catholics outwardly and conform to the rules of the Church in their exterior conduct, what good would it do? No good but untold spiritual harm would result, for God cannot be worshipped by a soul that does not offer Him a willing worship. Besides, such compulsion would produce hypocrites and sacrilegious profaners of the things most sacred to our Faith. Of course, rebels against the Catholic Church, members who are careless or indifferent in their duties, or who are in any way a public scandal to the rest of the faithful, can and should be punished by the authorities of the Church for the purpose of either bringing them back to doing their duty (if they are of good will), or of deterring others from following their bad example.

ISRAEL AND THE FAITH

By BEDE JARRETT, O.P.

The prophecy of St. Paul was that God had not cast away His people; that they had stumbled, but not that they had fallen; that they should again be engrafted "into their own olive-tree," and that "so all Israel shall be saved" (Rom., xi). Now, the prophecies will necessarily be fulfilled ultimately; but we have a bounden duty to help towards the fulfilment of them so as to show our desire to share in the carrying out of the plans of God. This at least was the idea brought home to me in England in 1916.

At that date, owing to the chance reading by a learned Jew of a random remark in a sermon of mine reported in the Catholic press, I had occasion to discuss with him the Faith as it appeared to one wholly outside the Protestant controversy and able to take a fair view of our activities for converting souls to Christ. He told me of his own experience. Coming out of Austrian Poland to England and anxious after a while to belong to the Christian Faith, he inquired—since he had made up his mind to be a Christian—what were the facilities for instruction a Jew had who wanted to follow Christ. He was confronted with various societies devoted to that purpose; he asked for a Catholic society, since Catholicism was the only form of Christianity he had seen in his native Poland and to it he therefore felt drawn. He was told, and told rightly, that there was in England no Catholic society for the conversion of the Jews. So he chose the society that happened to be most convenient for him. It was a Presbyterian society, and so a Presbyterian he became. Fancy a Jew, accustomed to his traditional chant, to the majesty of his ritual, to his solemn processions, to his fasts and his Kaddish prayers for the dead, to his feasts of Purim, Succoth and Chanucah, suddenly finding himself with the faithful disciples of the Shorter Catechism, doomed to its colorless worship, its absence of light and richness, its bare, bleak ideas. But whose fault was it, he urged on me, that he and his were driven where they had not wished to go? He had imagined that all Christians were the same, and that after all it could matter little through which door he passed to Christ. Later he realized his mistake. But now he had become

a minister, had been educated for this at the expense of his Presbyterian friends, and had too much delicacy to go straight to them and resign his position without making them some return.

That same autumn I was asked to speak at the general meeting of the Catholic Truth Society, and took the opportunity to mention what this man had told me, and to call attention to this gap in the energies of the Society which had dealt with all religions and irreligions except this one, the oldest of the faiths. Somehow this speech was reported and the news of my suggestions reached the Daughters of Sion in their Convent in Bayswater (London), founded by the Abbé Ratisbonne to pray for the conversion of Israel to Christ. They wrote to me to explain that they had their confraternity to pray for the Jews, but that they certainly lacked as yet any band of apostles who could devote themselves to preaching to the Jews. The existence of such a band had long been one of the keenest of their desires. Immediately, however, they now began to busy themselves with the project, collected together some priests and laymen, and founded the Guild of Israel to labor and pray for the acceptance by Israel of the Messiah already come. Our first meeting was held in the evening of December 18, 1917, while an air-raid was in progress over London; we had to put out the electric light and hold our meeting with lighted candles to guide us, and to the explosions of bombs and the rattle of falling anti-air-craft shells.

Our first object was to interest Catholics in the idea of the Guild; speakers, lay and clerical, volunteered for the work and carried out this campaign by speaking in schools, in public halls, to parochial gatherings—anywhere at all that chance gave. Naturally, we were met with the obvious objections: (1) no Jew ever does become a Catholic for a good motive; (2) if he does, he never stays; (3) to convert the Jews is to hasten the end of the world!

In answering the first two objections, most of us had experiences of our own to guide us; but, even if we had not, a reply would have been easy enough. If no Jews had become proper Catholics, might not that be precisely our own fault? Have we done anything to attract them? As to the third objection, we could only gasp at the crude thoughts of God's design being rushed by man's impetuosity and the world ending at some time earlier than He had already planned. We replied, moreover, by publishing pamphlets to show

some of the Jews already converted—that little band in France, the Ratisbonnes, the Lehmans, Goschler, and the rest. We urged that the Jew today is by nature an apostle, and that he is at the back of most of the movements that govern our public world. Therefore, we concluded, we should indeed gain much for Catholicism, if we could only capture the Jew and use him for the spreading of the Kingdom of Christ. Had not the Master so chosen them for His Apostles, and was He not Himself of their race?

Amongst our number were fortunately some energetic young Jews who had themselves found their way into the Fold. One, Mr. Angress, wrote a pamphlet which has had a great vogue: "I am a Catholic because I am a Jew." This is an admirable summary of the Catholic Faith as the fulfilment of the prophecies of the old Testament, worked out most happily and convincingly. One of the points made in this pamphlet was that the Jew who became a Catholic, was not a "convert"; he hadn't "turned," he had merely gone forward. There was no break for him with Israel's past, only its fulfilment; he had not to repudiate, but to continue. As a Catholic, he was only the more perfect Jew.

From pamphlets we proceeded to speaking, and we began a series of lectures in the East End of London in a hall belonging to a Catholic parish in the district where the Jews are chiefly encamped. On Trinity Sunday, 1922, we began with a lecture on the Trinity. We waited, and not a soul turned up. What was to be done? Obviously there was only one way out of it. The Jews would not come to us? Then we must go to the Jews. Quickly a stand was rigged up. Behold, in his Dominican habit, the Friar held forth to the Jews in those London streets, perhaps for the first time in Catholic history. First, the children were attracted by the odd sight; then, the young men and women stopped to listen; finally, windows in each floor were opened, and the elders leaned out and listened devoutly to what was said. That first day was quiet, peaceful, without disturbance. Later on, I believe, there was disturbance and organized opposition, especially when it was known that some of the young speakers, Messrs. Angress and Jonas, were themselves Jews who had come to Christ.

But once the work had begun, it was never let lapse again. Since then the movement has been indebted enormously to the zeal, pru-

dence, and fearlessness of Father Arthur Day, S.J. He has devoted himself to the work untiringly with voice and pen. With deep sympathy, he has succeeded in winning the affection of the people in that Ghetto, and is known popularly as "Rabbi Day." He has mastered much of their teaching, of their traditions, of their hopes and aspirations, and he has therefore been able to show how all these meet in Christ. Of course, he has been supported by others, men and women— indefatigably, above all others, by the Nuns at Sion Convent. But he has been himself the standard-bearer, the organizer, the unwearied leader; the work has been very largely his work. What is the type attracted? Well, both types. First, the Jew who has not been practising his faith. To convert him is to encounter no opposition from his fellows; by his conversion we would only have advanced the cause of religion. Secondly, the orthodox Jew, too, is—less often indeed, yet sometimes—brought Christwards, seeing Christ the hope of Israel fulfilled.

Protestants have been working in England now for 100 years, and have gained to themselves 400 Hebrew Christian ministers in that time. If Protestants can accomplish so much, then Catholics should find it easier to do, for there are many more affinities between us and Jews than between them and Protestants—*e.g.*, ceremonial, sacrifices, vestments, doctrine, incense, lights.

"Jesus take heed to them. They are Thy kith and kin." Such was the prayer of St. Ælred of Yorkshire Rievaulx, pleading for the Jews. The Archconfraternity relies, of course, on prayer too. Its conditions for membership are: (1) To have one's name inscribed on the register; (2) to recite each day the prayer "God of Goodness" and thrice "Father, forgive them, etc."; (3) to assist when possible at the monthly Mass for the conversion of the Jews, wherever the Confraternity is established; (4) if possible, to offer Holy Communion or a Mass for the same intention. The confraternity thus provides the prayer-force. The undying energy that reckons no conversion as hopeless, no prejudice as final, no soul too embittered to be brought into the Faith. Then, the Guild of Israel turns to the active side, providing speakers, pamphlets, a club, a library, a center for meeting in the very quarters of London and the other big cities where the Jews chiefly are. Humanly speaking, the Jew is needed to convert the Jew; so Peter preached; so Matthew wrote

in his Gospel, so in the past has every apostle declared who dealt with these, the chosen people of God. In our time the need for their conversion is the greater; they are the revolutionaries of the world—in politics, in science, in art, in trade, in banking. At each extremity of the social scale they exert force. As the rich, they hold and oppress; as the poor, they revolt against and destroy all order. They are self-inhibited apostles of Christ, who have not yet found their way home. When they have been yoked to the chariot of the Church, it will move as though with wings.

THE RITES AND CEREMONIES OF THE SACRAMENTS

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

II. Baptism

I

"Happy is the sacrament of water, in that, by washing away the sins of our early blindness, we are set free and admitted into eternal life." Thus, Tertullian declared in the opening sentence of his treatise on Baptism. His words are but the echo of those in which St. Paul proclaims the institution of this sacrament as being the first external manifestation of the loving-kindness of our Saviour when He appeared among men: "When the goodness and kindness of God our Saviour appeared. . . . He saved us by the laver of regeneration and renovation of the Holy Ghost . . . that, being thereby justified by His grace, we may be heirs, according to hope, of life everlasting" (Tit., iii. 4, 7).

The rites and ceremonies with which the Church has surrounded the administration of the sacrament of our regeneration fall naturally into three sections, namely, catechizing, exorcisms, and the actual baptism or washing of the candidate with water. In order to understand the meaning and importance of each of these divisions of the baptismal rite, we should view them in the light of history, for a ceremony which at the present time is carried out within the short space of a quarter of an hour, was at one period a most elaborate function, occupying the best part of the night of Holy Saturday. Moreover, the six weeks of the Lenten Season were not deemed too long a preparation for the sublime and mysterious rites of Christian initiation.

The Lenten Liturgy to this day retains countless allusions to a numerous and important section of the people assembled in church, namely the *Catechumens*, who all through Lent occupied specially reserved places in the church and were the objects of intense interest and sympathy for all the faithful. The readings from the Old and the New Testament and many of the Collects (or prayers) were chosen with a view to the instruction and spiritual training of these

new recruits to the Church Militant. As a matter of fact, during the whole of Lent the clergy were mainly occupied either in the work of instructing or catechizing the candidates for Baptism, or with the task of comforting the public penitents who were to be formally reconciled on Maunday Thursday.

The custom of baptizing only at certain fixed times is of the highest antiquity. Unless there was danger in delay, candidates were only initiated on Holy Saturday, the Saturday before Whitsunday, and, more particularly in the East, on the Epiphany. The Liturgy of Easter will always remain a puzzle to those who lack the historical sense, or who forget that it was framed at a time when the spiritual regeneration of her children by Baptism was as much in the mind of the Church as the glorious Resurrection of her Lord from the gloom of death.

In our own days we look upon the duty of fast and abstinence as being the chief characteristics of Lent. So it is indeed. Yet the purpose of mortification is not to kill, but to quicken. In reality the Lenten fast is essentially a preparation for an outpouring of life to be given in Baptism. Thus, Easter is no mere anniversary, but a living reality, for we too are made to share in our Lord's triumph over death: "God hath quickened us together in Christ . . . and hath raised us together, and hath made us to sit together in the heavenly places, through Christ Jesus." *Convivificavit in Christo. . . . Conresuscitavit. . . . Consedere fecit in cœlestibus in Christo Jesu* (Eph., ii. 5, 6). Baptism is the burial of the old man of sin and the birth of a child of God. Hence the appropriateness of Easter Sunday as the day for the solemn baptism of the Catechumens.

The Code (Canon 770) prescribes that "infantes quamprimum baptizentur," and priests are bound frequently to warn the faithful of this grave obligation. It was not always so. We thus find that a Council of 585 complains that some "not observing the lawful day of Baptism, have their children baptized on almost any day, so that at Easter there are only two or three who are born again of water and the Holy Ghost. For this cause we decree that from now onwards no one is allowed to act in this manner, unless the extreme weakness of the child or the danger of death require the immediate reception of Baptism. Let the others present themselves with their

children in the church at the beginning of Lent, so that on the appointed days they may receive the laying-on of hands and the unction with holy oil; in this way they will be able to enjoy the happiness of being regenerated in holy Baptism on the lawful day" (Mansi, IX, p. 951).

As a matter of fact, to this day the *Pontificale Romanum* and the Code (Canon 772) orders that, at least in the case of adults, Baptism should be administered on one of the traditional dates—more particularly on Holy Saturday. Especially should this not be omitted in cathedral and collegiate churches. At one time the law was that all children born on any of the eight days preceding Easter Sunday should have their Baptism put off until the morning of Holy Saturday.

II

CATECHIZING

Baptism makes us members of the Church; that is, it incorporates us in the mystical body of Jesus Christ. Because we have to use the word *mystical* when speaking of the Church as the body of Christ, we should not be led into believing that our knitting into this body is not something very real. All our supernatural blessings are based upon and follow our adoption by our heavenly Father. Baptism bestows on us a new and a wholly supernatural life. Faith is the indispensable requisite for such a life, and faith is the fruit of preaching: "How shall they believe Him of whom they have not heard? and how shall they hear without a preacher?" (Rom., x. 14). So in the very nature of things, instruction or catechizing must precede Baptism, even as our Lord commanded the Apostles to teach and then to baptize: "Going therefore, teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost" (Matt., xviii. 19).

We do not know what ceremonies marked the administration of Baptism by the Apostles beyond the essential rite of washing with water whilst the sacramental words were uttered. However, as early as the middle of the second century, Justin Martyr describes a fairly elaborate ceremonial which contained all the essential features of the gorgeous function which, from the fourth century onwards, became so distinctive a feature of the solemn Vigil of

Easter Day. Justin makes explicit mention of a fast as a preparation for Baptism. Now, since there was at that time no other solemn fast except that which preceded Easter Sunday, it would seem that already at that early period the day of the Lord's Resurrection was the chief, if not the only date on which Baptism was conferred.

Tertullian likewise enumerates most of the ceremonies that are now found in the Roman Ritual. "The body is washed," says the African writer, "to the effect that the soul may be cleansed; the flesh is anointed in order that the spirit may be consecrated; the flesh is signed so that the soul may receive strength; the body is overshadowed by the laying-on of hands in order that the soul may be enlightened by the Spirit; the body is nourished with the flesh and blood of Christ to the end that the soul may ever feed on God Himself" (*De Resur.*, VII). Space does not allow us to describe the baptismal rites followed by various local churches in the East and the West; alone the baptismal rite of Rome must be briefly reviewed inasmuch as the abridged and condensed ritual which we now use today is based on that early prototype.

At the beginning of Lent the men and women who sought admission into the Church by Baptism presented themselves before the Pope, whereupon their names were registered among those of the *electi* or *competentes*. A very simple ceremony sufficed for the admission to the catechumenate. It was nothing more than this: the priest breathed in the face of the candidate, pronounced an exorcism, marked him on the forehead with the sign of the cross, and placed a few grains of salt on his lips. The course of catechetical instruction began at once and at seven different intervals (at least in the seventh century) there was a scrutiny or examination of the candidates by which those of their number were eliminated whose instruction was deemed insufficient. At an earlier period there were only three scrutinies, the first of them being held on the Wednesday of the third week in Lent. An acolyte read out the names of the catechumens, after which he ranged the men on the right side and the women on the left. A priest then passed along the ranks, made the sign of the cross on the foreheads of all, laid his hand on their heads, and put blessed salt on their tongues. As soon as Mass began, the catechumens withdrew, but after the first Collect they were recalled, when there were more exorcisms and prayers.

The third scrutiny was the most solemn of all. It was called "*in aperitione aurium*," for at that meeting the catechumens were taught the Lord's Prayer and the Creed, and a summary knowledge of the four Gospels was imparted to them. The latter ceremony was most dramatic. "After the singing of the Gradual four deacons appeared, each carrying one of the four books of the Gospel which they placed on the four corners of the Altar. A few verses were read from each volume, and a brief commentary was given by the Bishop. After that the catechumens were taught the Lord's Prayer and the Creed. "In what tongue do these confess the Lord Jesus Christ?" the bishop asked. Two acolytes, each carrying in his arms a little child, the one Byzantine, the other Roman, recited in both languages the profession of faith. The latter ceremony is the prototype of the duties of the godparents in our own days.

On the morning of Holy Saturday, after the usual preliminary exorcisms, the priest touched with his saliva the organs of the chief senses of the catechumen, thus recalling the *Ephpheta* of the Gospel. The breast and the shoulders of the candidates were also anointed with oil (*oleum catechumenum*, cfr. Shuster, "The Sacramentary," I, p. 20). This concluded the preliminaries of the baptismal rite. The sacramental regeneration itself, followed by Confirmation and Holy Communion, took place during the hours of the long night vigil from Holy Saturday to Easter Sunday.

What we have described up till now, applies only to the public and solemn baptism of adults. It stands to reason that the baptism of the sick in their own homes or in their beds (for this reason called *clinical*), and the baptism of little children, did not admit of so elaborate a ritual. In the case of children in particular, the godparents had to intervene in exactly the same way as they do now. With the gradual triumph of Christianity the baptism of adults became a comparatively rare event, and that of infants the general rule. The lengthy function of Holy Saturday was at once affected and the absence of candidates for baptism gradually led to the abandonment of the long night watch, and to the anticipation on the morning of Saturday of the liturgical function of the night preceding Easter Sunday. By degrees the whole rite of baptism was abridged and condensed within the rather narrow limits of the ritual of today. However, if we would have a real understanding of the

beautiful ceremonies even of infant baptism, we must view them in the light of Christian antiquity, or else we run the risk of deeming them uninteresting and meaningless. The Catechism of the Council of Trent urges the priest to discourse on the sacrament of regeneration, and suggests that a most convenient opportunity would seem to present itself when baptism is about to be administered and the priest observes that a concourse of the faithful has assembled: "Whence it will follow that each, being admonished by what he sees done in another, may recollect within himself by what promises he bound himself to God, when he too was initiated by baptism, and may at the same time reflect whether in his life or in his morals he show himself such as the very profession of the Christian name promises" (*Catec. Concil. Trid.*, p. II, c. II, trans. by Donovan, Dublin).

It does not often fall to the lot of the priest, alas, that he has to confer baptism on an adult, except the conditional baptism which, for safety's sake, we have to give to most of our converts. Our greatest joy assuredly is found in that we are privileged to open the gates of the faith and of life everlasting to the little ones of Christ. It is no small matter to pour the water of regeneration over those little heads. The rubrics of the Roman Ritual ordain that the priest should prepare himself for so sublime an office first by meditation and prayer, and then by a careful study of the rubrics, the ceremonies and the prayers of the sacred rite.

III

"The proper place for the administration of Solemn Baptism is the baptistery of a church or public oratory" (Canon 773 of the Code). "In a case of necessity, or for any weighty reason approved of by the bishop, it may be conferred in private houses. Vested in surplice and purple stole the priest questions the catechumen, in the name of the Church: "N, what dost thou ask of the Church of God?" The child, by the mouth of its godparents, replies: "Faith."

"What does faith give thee?"

"Life everlasting."

Questions and answers are reminiscent of the early days of the Church when the adult convert applied for admission in the ranks of the catechumens. They deserve a most careful consideration.

The catechumen asks for the gift of faith at the hands of the Church. Faith and life everlasting are the gift of God, yet they are also bestowed by the Church. We receive sanctification by becoming members of the Catholic Church, and all our supernatural blessings are based upon, and flow from, this incorporation in the mystical body of Christ. No doubt at times God bestows sanctifying grace by an immediate act of His own, as in the case of the baptism of desire or that of blood. But normally the Church is the appointed dispenser of grace and holiness. In other words, by Baptism we are made members of the Church and thus we share in the spiritual vitality of the mystic body of Christ. The Church is a prolongation, so to speak, of Christ's life on earth, and she proves herself to be a true mother of men by daily giving birth to new children of God, whom she begets of water and the Holy Ghost. Hence, in the blessing of the baptismal font she prays that, by His own mysterious action, the Holy Ghost would impregnate this water destined for the regeneration of men, to the end that a new, a heavenly race might issue from the spotless womb of this divine font (*ut sanctificatione accepta, ab immaculata divini fontis utero, in novam renata creaturam, progenies cœlestis emergat*).

(*To be Continued*)

ANSWERS TO QUESTIONS

PERQUISITES OF PASTOR

Question: Prompted by your question and answer on page 1103 in THE HOMILETIC AND PASTORAL REVIEW, July, 1927, I should like to submit the following for your discussion:

Under the caption, "De Bonis Sacerdotibus Propriis," the statutes of our diocese decree as follows: "Propter peculiares conditiones apud nos existentes et dones aliter statuimus pecuniae, occasione administrationis sacramentorum baptismi et matrimonii quocumque titulo perceptæ, necnon et quas fideles solent offerre tum in diebus Nativitatis Paschatisque tum sub offertorio in Missis per annum, cedunt parocho qui tamen ex eis, prout opus sit, in conscientia tenebitur domus presbyterialis expensas, etiam pro luce, aqua et igni alimentisque, ferre, et vicariis suis congruam suppetere sustentationem."

The offering in our parish for a Requiem High Mass or for an Anniversary Mass is ten dollars. The pastor himself never sings any of these Masses. Of the ten dollars, three are given to the organist and singers, the pastor takes two, and the celebrant gets five. The pastor claims that the two dollars belong to him "Iure Stolæ." Is he correct in his claim?

PAROCHUS.

Answer: There is no precise rule on the perquisites of the pastor in the general law of the Church. The Code, in Canon 463, merely states that the pastor is entitled to the offerings which belong to him by reason of approved custom or legitimate taxation by agreement of the bishops of an ecclesiastical province (cfr. Canon 1507). It would have been impossible to determine by a general law the perquisites to which pastors are entitled, because the financial conditions of parishes throughout the world vary too much. Even here in the United States it would not be practical to have one general rule on this matter for all parishes throughout the vast extent of the country. Generally speaking, the pastor is entitled to the offerings made at baptisms, marriages, funerals, and other strictly parochial functions. Masses outside of funeral and marriage Masses, said by the assistant priests, have nothing to do with the pastor's office, and therefore there is no reason why he can claim any perquisites from Masses said by them. The five-dollar stipend for Requiem High and Anniversary Masses is certainly a good and sufficient stipend, and, with the additional three dollars for the organist and singers, the expense of having such Masses said is so much that many of the

working people cannot easily afford it. We do not know whether there is in the diocese of our correspondent a decree of the bishop (cfr. Canon 831) fixing the offering or stipend for the various Masses. Apparently, there is no general rule in the diocese on this matter, and, where there is no one rule, arbitrary practices are apt to develop in different parishes of the same diocese.

NECESSARY DISPOSITION FOR ABSOLUTION IN DANGER OF DEATH

Question: A Catholic woman married a non-Catholic before a non-Catholic minister about thirty years ago in the State of California. After her husband died, the Catholic married another non-Catholic with a living wife, about four years ago. The Catholic is taken sick while on a trip, and is taken to a hospital where she is to be operated on at once. May the parish priest give that person absolution before she is taken to the operating room, although nothing can be done right now about the marriage? She and her partner are willing to be married by the priest, if after investigation of the divorced man's marriage they can be married in the Catholic Church.

Did she incur the excommunication by being married before a non-Catholic minister thirty years ago, knowing that she did wrong?

What can be done with cases of that kind when brought to the hospital, if there is no apparent hope of recovery? May the parish priest look on them as being virtually separated and give them the sacraments?

SOGARTH.

Answer: The necessary disposition for receiving absolution validly is sorrow for the sins committed and the will and resolution not to commit those sins again. When a person has been living in a state of sin—and persons who knowingly live in an invalid marriage are living in habitual sin—there must be the resolution to discontinue the sinful state of life. In the case proposed by our correspondent, the Catholic woman is indeed willing to have her marriage validated by the Church, and, if that could be done at once, it should be done before she is given the sacraments. But, as the case stands, it is doubtful whether there is a possibility of having her marriage made valid in the Catholic Church. Wherefore, her will to have the marriage validated is necessarily conditional, and she is obliged to have the will and intention absolutely to abandon the state of sin in which she has been living, and therefore to discontinue the unlawful marital relation if her marriage cannot be validated by the Church. She would not be properly disposed for absolution unless she was willing

to obey God's and the Church's law in the future. If she is willing to obey the Church, whatever may be decided on her marriage (which decision cannot be given now), she could indeed receive the sacraments before a dangerous operation.

As to the excommunication with which the Church punishes Catholics who marry before a non-Catholic minister, one cannot say that a person actually did incur it by committing that sin unless one knows whether that Catholic had knowledge of the penalty which the Church has put on that sin. While Catholics generally know that they are doing a gravely sinful act by marrying (now attempting marriage) before a non-Catholic minister, many of them do not know of the excommunication, and therefore do not incur it. In any case, even if the woman had incurred it, she is now supposed to be in danger of death, and there is no reservation of sins or censures in danger of death.

The general question as to what can be done with Catholics living in a state of sin when they are taken to a hospital for serious operations or in a dying condition, is not easy to answer with one general statement, because the facts in the various cases may differ considerably. In the case of the invalid marriages, one may say that for the present the state of sin is broken and the proximate danger of sin removed. That does not suffice for the valid reception of the Sacrament of Penance. The Council of Trent is very explicit in stating that true sorrow for sin must contain a detestation of the sins committed and the resolution to sin no more. It must not be a mere cessation from sin, but a resolution and beginning of a new life and a hatred of the former sinful life (*Sessio XIV, De Pænitentia, cap. IV, De contritione*). Even though there is apparently no hope for recovery, the sorrow for sin must include these dispositions of the soul mentioned by the Council of Trent as absolutely necessary for forgiveness of sins committed.

May the confessor who believes that the person has practically no chance for recovery, and who finds that she is sorry as to the past sinful life and does not seem to look into the future, be satisfied with that disposition and give her the sacraments? What shall he do if he is in doubt as to her purpose of amendment for the future? It is almost mere theory to say that one who has lived in an irregular marriage should not think of the future and of the obligation

confronting one to abandon that life of sin. Practically, there can be no question of good faith, for the person who admits that this state of life has been sinful, knows that it is sinful to continue the same. Since it is the duty of the confessor to ascertain the proper disposition of his penitent before he gives her absolution, and since the case is one of those in which positive steps have to be taken by the penitent to end the life of sin and considerable difficulty may have to be overcome, the confessor may not rest satisfied that the confession of sins is done with proper sorrow and purpose of amendment. The confessor should, therefore, ascertain whether the penitent is willing to stop the sinful life.

Supposing that the confessor does inquire concerning the proper resolution, but gets an answer which leaves him in doubt whether the penitent has the necessary good will, or supposing possibly weakness, the need for a hurried operation, etc., gives the priest no time except for a very summary confession. If the priest has good reason to believe that the penitent is well disposed, but also some reason to fear that she is not, he may give the absolution unconditionally, for, as many moralists rightly say, the confessor can in very few cases be really certain of the interior disposition of the penitent, and has mostly to absolve in the presence of a fair probability of his good disposition. Now, if there is no time to ascertain in a more definite way the disposition, and the penitent either called for the priest, or the priest was called by others and gladly received by the sick person, he has at least some positive sign of the good will of the woman to be reconciled with God, and he may give her the sacraments of the Church. If the priest was not called by the sick person, and when called by others he finds her unconscious and he learns of her irregular marriage, he may absolve her conditionally and anoint her. Why may he do so? Because the Code of Canon Law, Canon 942, says that Extreme Unction is not to be given to those who without repentance stubbornly persevere in public mortal sin, but, if that disposition is doubtful, Extreme Unction should be given conditionally. How can the bad disposition be doubtful when a person living in concubinage is suddenly taken ill and becomes unconscious before he or she has a chance to call for a priest? Every soul that is saved is saved by the mercy of God, not by his or her own goodness. That mercy is extended

to the human soul as long as body and soul remain on earth. Unless a Catholic has apostatized and positively separated himself from his Church, there is always reason to believe that he wants the sacraments when danger of death approaches him. In fact, every confessor has learned that many a careless Catholic who has given up the practice of his religion, often throughout years of sin and neglect desired to return, but the force of habit of sin, the seemingly unsurmountable effort to go to confession after committing so many sins, or sheer procrastination, kept him away, until finally he cries for pardon and mercy.

How ALTAR-STONES BECOME UNFIT FOR HOLY MASS

Question: In taking the cover off an altar-stone to wash it, the seal and cover holding relics in the sepulchre fell out. The Sisters have all the things that came out of the sepulchre. Would it be permissible to put them back in place and seal them, or has the altar-stone lost its consecration so that it can no longer be used for Holy Mass?

PASTOR.

Answer: There is an old law in the Decretals of Pope Gregory IX (c. l. *De consecratione ecclesiae vel altaris*, III, 40) which rules that, when the stone which covers the relics is removed or broken, the altar-stone loses its consecration and may not again be used for Holy Mass unless it is reconsecrated. The Code of Canon Law (cfr. Canon 1200, § 2, n. 2) states that, if the relics are removed or the cover of the sepulchre is broken or removed, the altar stone loses its consecration. If, however, the bishop or his delegate removes the cover of the sepulchre to fasten or repair it or replace it with a new one, or raises the cover to inspect the relics, the altar-stone does not lose its consecration. The altar-stone of which our correspondent speaks, has therefore lost its consecration and must be reconsecrated by the bishop before it can be used for Holy Mass.

INDULGENCES OF THE PIous UNION OF ST. JOSEPH'S DEATH

Question: In the April issue of this year of THE HOMILETIC AND PASTORAL REVIEW, page 759, it is stated among other things that the priests enrolled in the Pious Union of St. Joseph's Death have the privilege of blessing prayer-beads with the Brigittine Indulgences. I could not find a mention of that faculty in the leaflet which is sent to priests joining that Pious Union. Is there a more recent concession of the Holy See in which this faculty is granted?

SACERDOS.

Answer: On receipt of this communication we have looked into the matter, and find that it is a "lapsus calami." The faculties granted to priests who have joined the Pious Union and who yearly on the date assigned to them by the director of the Union say a Mass for the dying, may bless religious articles with the Papal Indulgences by making the sign of the cross over them. The Papal Indulgences are enumerated in the papal concession of February 17, 1922 (*Acta Ap. Sedis*, XVI, 143). Furthermore, the priests of the said Union may bless rosaries with the Crozier Indulgences and with the Dominican Indulgences; for the latter blessing the formula of the Roman Ritual must be employed, either the longer or the shorter one. They may bless and invest persons with the five Scapulars (of the Blessed Trinity, Passion, Immaculate Conception, Sorrowful Virgin, and Mount Carmel), or with an individual one; the abridged form of the Roman Ritual may be employed in the blessing and investing. The names of those received into the Scapular of the Blessed Trinity, or that of the Sorrowful Virgin, or that of Mount Carmel, must be sent to the respective religious organizations to whom these scapulars are proper. The Scapular of the Blessed Trinity belongs to the Order of the Blessed Trinity for the Redemption of Captives, the Scapular of the Sorrowful Virgin to the Order of the Servites, and the Scapular of Mount Carmel to the Carmelites.

The Official Headquarters of the Pious Union of St. Joseph's Death are at St. Benedict's Abbey (St. Benedict P.O.), Oregon. The Benedictine Fathers of that abbey distribute a small, cloth-bound booklet which contains the official Roman Documents concerning the Pious Union, the Papal Indulgences of the reign of Pope Pius XI, and the certificate of reception into the Pious Union. The reception fee is one dollar. The little book is of such small bulk that it can be conveniently carried on one's person.

BEESWAX CANDLES AND THEIR MIXTURES

Question: Has the Holy See defined the percentage of foreign substances that may be added to beeswax in the manufacture of candles for liturgical functions? If not, what percentage of beeswax satisfies the liturgical regulations?

SUBSCRIBER.

Answer: Candles containing 51% of beeswax are supposed to

answer the requirements of the rubrical laws, but it seems that a candle with that proportion of beeswax is not and cannot be called a beeswax candle. It may be a wax candle, for there are vegetable waxes, and there are other mixtures which may appear to be beeswax. When the rubrics say that the candle should be *maxima ex parte* beeswax, we believe that more than 51% of beeswax is required. If the candles had some 75 or 80% of beeswax, one might call it a beeswax candle. The rubrics distinguish between candles to be used for Holy Mass (and for the Easter candle) and the candles to be used at other liturgical functions. For those other functions it suffices that the candles be *maiore vel notabili parte* of beeswax. There a 51% beeswax candle may be proper to use. We have learned from authoritative sources that analysis or chemical tests will not show the exact percentage of beeswax in a candle, so that candles made with 51% of beeswax only show on analysis 47-49%. We are also informed that, in order to show always a percentage over 51 upon analysis, about 60% of beeswax would have to be put into the original mixture.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALIS

Involuntary Sterilization and Marriage

By DOMINIC PRUEMMER, O.P., S.T.D.

Case.—A young physician, recently married, has a nurse to assist him in his surgical operations. On different occasions he has endeavored to seduce her. The girl, a good Catholic, resisted his advances, but owing to her substantial salary, failed to flee the proximate occasion of sin. An infection of the cæcum obliges her to undergo an operation. The physician takes the case in hand, and, with the assistance of two colleagues, performs a successful operation. After some time the girl notices two distinct scars on her body. In her perplexity she consults another physician, and learns that one of the scars must inevitably have resulted from an operation which had as its object the removal of the ovaries. The girl demands an explanation from her employer. The latter confesses his deed, and, as a reason for his action, tells her that henceforth she may readily and without any scruple consent to his wanton desires.

I. Must the poor, unfortunate girl, mutilated against her will and blighted in her hopes of motherhood, inform her betrothed about her defect before entering into marriage? From a canonical standpoint, her sterilization is no matrimonial impediment, but it might give rise to a cause for divorce on the part of the husband as soon as he becomes aware of her condition—particularly so if, by reason of his love for children, he is unwilling to renounce his hopes of a future progeny.

II. May a girl having this defect enter wedlock? Is not the consummation of marriage in her case illicit? For, the very object of matrimony being frustrated, such an act would mean fornication on her part. The Pauline “propter fornicationem” is inapplicable in this case.

III. Suppose the girl experiences an insurmountable shame of revealing her physical condition to her betrothed; or, influenced by a passionate love for him and moved by the wishes of her parents and reverential regard for them, she is unwilling to renounce her prospects of a favorable and happy marriage?

IV. What restitution is required on the part of the sensual physician?

I. *Must the unfortunate girl, mutilated against her will and blighted in her hopes of motherhood, inform her betrothed about her condition before entering into marriage?*

Yes, practically always, for otherwise she would deceive him in a matter of grave importance. Moreover, many disadvantages of a personal nature might result. Her deception by the wanton physician does not justify her in deceiving a third, innocent party. It would certainly be base deceit for a girl to conceal her actual state of sterility before marriage. A young man proposing matrimony to a young girl generally hopes to have children by the marriage. But, as the case stands, such an expectation is certainly unattainable, and he could justly protest against any reticence on so vital a matter. Furthermore, his claim for a civil divorce would be readily granted. Even if the husband should not have recourse to such a procedure, there would inevitably result a breach of marital love and domestic peace. Both husband and wife would be affected by the inconveniences proceeding from such deception. Conjugal trust would be mortally wounded. What further confidence could a husband have in a wife who deceived him so bitterly?

Hence, my opinion is that the other contracting party must be told the actual defect before the marriage. Cases may exist where such a disclosure is not obligatory but only advisable—*e.g.*, in the so-called “matrimonium Josephinum,” when both parties mutually and freely consent to such a marriage. Such, too, would be the case in the following example: Suppose a husband to be well-advanced in years, a widower and father of several children. His decision to remarry is influenced, not by the desire for more children, but rather by a wish to procure a good helpmate both for himself and the children of his previous marriage. This purpose he may have often manifested to his fiancée in a clear and open manner. In this case, the previous sterilization might be kept a secret, particularly if afterwards the woman is able to satisfy all the lawful claims of her husband. Little danger of serious dissension and disagreement would exist, if the husband should later on find out the real condition of his wife. In the event of possible remonstrance on her husband’s part, she might tell him that he did not

desire any more children, and does not want any more; that she did him no injustice, as she is capable of fulfilling all his previous claims and desires.

Another consideration to be borne in mind in our present case is whether the woman's health has been seriously affected by her sterilization. Some years ago the sterilization of women was frequently practised, particularly by subjecting the ovaries to X-rays. Astonishing success seemed at first to crown these attempts, but experience soon proved the contrary. Such a radical encroachment on the natural functions of the female organism could have naught but baneful effects. To the mature young person subjected to this process of sterilization, it often means the lasting deprivation of perfect good health, together with numerous other sufferings and indispositions. However, should the person be in the so-called climacteric period, the harmful effects are insignificant. In our case, the person was sterilized at the time of young womanhood, and it is very probable that her general physical condition has been greatly harmed. Consequently, she is bound to inform her betrothed about her actual status, for he probably would refuse to marry an invalid. From what has been said it is evident why the answer to the first question must be: "Yes, practically always."

II. *May a girl with this defect enter wedlock? Is not the consummation of matrimony in her case illicit? For, the very object of matrimony being frustrated, such an act would accordingly mean fornication on her part.*

The girl may contract matrimony and have recourse licitly to the conjugal act. It is true there are many theologians of note (*e.g.*, Lehmkuhl, Antonelli and Bucceroni) who claim that the marriage of a previously sterilized woman is from its very nature invalid on account of the existing "*impedimentum impotentiae*." Formerly Noldin and Wernz were of the same opinion, but the latest editions of their works, printed since their deaths, do not maintain this view. To-day, most moralists and canonists uphold the validity of marriage, notwithstanding a previous sterilization, provided true copulation can take place. This opinion is "*tuta in praxi*," for the sterilization at most gives rise to the "*impedimentum dubium impotentiae*," and Canon Law (Canon 1068, §2) expressly states: "*Si impedimentum impotentiae dubium sit, sive dubio juris sive dubio*

facti, matrimonium non est impediendum." Moreover, according to the teachings of St. Raymond of Pennafort (*Summa*, I, 4, §2) and St. Thomas Aquinas (*Suppl.*, Q. lviii, art. 1), the "impedimentum impotentiae" is nothing else but the "impotentia coëundi naturali modo," and not the "impotentia peragendi copulam per se aptam ad generationem," as some later authors supposed. The sterilized woman is affected by the "impotentia peragendi copulam per se aptam ad generationem," but in no way by the "impotentia coëundi naturali modo." For this reason the Roman Curia has declared on several occasions that a sterilized woman cannot be prohibited from entering the marriage state. For the sake of brevity, I shall refer only to the reply of the Sacred Office (July 23, 1890): "Num mulier N. N. cui operatione chirurgica ablata sunt duo ovaria et uterus, admitti possit ad matrimonium contrahendum? Re mature perpensa Emi. Dmi. Cardinales decreverunt, matrimonium non esse impediendum." The intrinsic reason for such legislation seems to be this: the divine institution of matrimony has a twofold principal object, *viz.*, the propagation of the human race and the lawful satisfaction of the powerful sexual instinct. St. Paul refers to this twofold object when he says: "Propter fornicationem unusquisque suam uxorem habeat et unaquæque suum virum habeat . . . melius est nubere, quam uri" (I Cor., vii. 2, 9). Provided that the contracting parties do not voluntarily exclude the primary object, nothing can prevent them from marrying with the secondary object in mind. For this reason the confessor can counsel a young man to marry, as a remedy against the base inclinations and unchaste habits of a past life. The above exposition justifies our answer to the second question.

III. *Suppose the girl experiences an insurmountable shame to reveal her physical condition to her betrothed; or, influenced by a passionate love for him and moved by the wishes of her parents and reverential regard for them, she is unwilling to renounce her prospects of a favorable and happy marriage?*

The girl's shame is unwarranted and must be overcome. This is evident from the answer to the first question. Her condition must be revealed in time. Should the girl enter wedlock, the deceived husband would sooner or later discover the true physical status of his wife, which would give rise to the countless difficulties

referred to above. Moreover, why should the innocent girl fear, since it was sheer wantonness on the part of the physician alone? If the shame of revealing her condition to her betrothed should persist, recourse might be had to the mediation of her parents or a trustworthy person. If such a procedure does not satisfy her and she persists in keeping the secret, her only alternative is to remain unmarried; besides, she need not expose the true reason for her renunciation. It is only in the exceptional cases mentioned above that she could lawfully contract marriage without first disclosing to her betrothed her actual physical condition.

IV. What restitution is required on the part of the sensual physician?

The answer to this question is very difficult. The crime of the physician, if proved in court, would certainly entail a severe sentence from the civil judge, and a corresponding indemnification suit on account of serious violation of another's person. But it is extremely difficult to prosecute the misdeeds of an unscrupulous physician. It is true that he cannot deny the fact of the mutilation, but he may easily justify his action. He might pretend that, in the act of operating on the cæcum, he noticed the carcinoma or sarcoma of the uterus and ovaries, and it was only by their immediate removal that the patient's life could have been saved. Who could deny such a pretentious and false explanation when a considerable period of time had elapsed since the operation? The civil magistrate cannot sentence the malpractitioner without sufficient evidence.

Suppose now that the guilty physician, after having evaded the sanction of the civil law, is moved to repentance and has recourse to sacramental confession. What restitution must the confessor impose on him? There is no doubt that the repentant physician must repair all the material losses which the girl has thus far sustained and will sustain in consequence of her mutilation, (*e.g.*, the cost of the operation, medicinal expenses, the deficit in her weekly income on account of her sickness, etc.). The confessor must insist that the penitent appraise the damage done, and do his utmost to repair the loss. In practice, it is generally impossible, due to lack of time and accurate information, to determine exactly the amount of restitution then and there in the confessional. Provided the penitent is

well-disposed and sincerely promises to make due restitution as soon as possible, the confessor can absolve him without further delay.

Must the penitent also make material restitution for the physical mutilation as such? Many moralists answer in the negative, for they claim that the material worth of the ruined physical organ is inestimable. They base their opinion on the principle that what cannot be valued in money, cannot be compensated for by the same. The opinion of these moralists St. Alphonus calls "sententia communior et probabilior." His intrinsic reason is: "Quia justitia commutativa obligat ad restituendum juxta æqualitatem damni illati. Ubi autem restitutio facienda est in genere diverso, nulla adest æqualitas, nec ulla erit unquam compensatio damni; per quamcunque enim pecuniam damnum minime reparatur neque in toto neque in parte" (*Theol. mor.*, lib. III, n. 627). But is this argument really conclusive? Is it true that material wealth cannot in some measure repair the bodily injury sustained? Let us take the case of the rich huntsman who through carelessness maims a poor man. The civil law compels him to pay the wounded person a yearly sum of \$1,000. Does not this material indemnification repair in some degree the bodily loss? Many a poverty-stricken person would gladly go through life maimed, if he were assured of receiving a substantial yearly income. The above-mentioned opinion also openly contradicts the civil law, which requires a pecuniary indemnification for a corporal loss. Moreover, its adherents teach that the indemnification stipulated by the civil judge binds in conscience, and that "sub pena restitutionis." Could this be possible if, by natural right, there existed no cause for such restitution? Failure to heed the just sentence of a judge is a breach of legal justice and of obedience, but never of commutative justice. As is well known, commutative justice alone requires restitution. But the civil magistrate could not declare the violation of commutative justice and its consequent duty of reparation, if it were in no way based on a natural right. Hence the judge's decision must be based on the natural right of demanding such restitution. In other words, contrary to the above-given opinion, there exists by natural right the duty of doing one's utmost to repair bodily injuries by some material goods. St. Thomas Aquinas upholds this view. After adducing the above-mentioned proof, he says: "In quibus non potest recompensari æquivalens,

sufficit quod ibi recompensetur quod possibile est. . . . Et ideo quando id quod est ablatum, non est restituibile per aliquid æquale, debet fieri recompensatio qualis possibilis est: puta cum aliquis alicui abstulit membrum, debet ei recompensare vel in pecunia vel in aliquo honore, considerata condicione utriusque personæ, secundum arbitrium probi viri (*Summa theol.*, I-II, Q. lxii, art. 2, ad 1). Modern juridical procedure obviously conforms to this Thomistic teaching. The Angelic Doctor insists that the restitution be "either in money or in some honor, the circumstances of both persons being taken into consideration." Every conscientious civil magistrate observes this. His sentence will vary according to the wealthy or penurious condition of the parties. It would be considered an offence for the judge to demand a fine of \$2,000 from a poor unfortunate man, who, by a gun-shot, happens to shatter the eye of a very wealthy person. Here pecuniary restitution is out of the question, and the injured person should not expect it. Recourse must be had to some other means of restitution. The confessor should judge the case of the repentant physician conformably with this Thomistic teaching and present juridical practice. Should the girl possess great wealth and feel opposed to receiving pecuniary indemnification from the guilty physician, the confessor need not demand such material restitution. But if the girl were poverty-stricken and willing to accept such restitution, the confessor must insist that the penitent make every effort to make good the loss. However, the confessor cannot threaten to refuse the guilty physician absolution, since the opinion propounded by St. Alphonsus in this matter is probable, at least extrinsically, and the confessor has no right to demand strict restitution in a case that binds only under a probable obligation. At all events, as was stated above, the physician must do his utmost to make restitution for all the material losses the girl has sustained and will sustain in consequence of her mutilation.

COMMUNICATIONS FROM OUR READERS

Priests of the People

A clergy may be called native when its members have been born in the same country as those to whom they minister. The native priest has inherited by birth the social accomplishments of his people, and by the experiences of his youth he has adjusted himself automatically to their culture, traditions and environment. Even if his secondary and higher education has been received abroad, the adjustments of his youth make the native unmistakably one of his own people.

How easily the native priest, among his own, becomes "all things to all"! He speaks their thoughts in their tongue. His illustrations are their household commonplaces. Foreigners are apt to be tongue-tied; their word-pictures jar the senses, and are often absurd. It is irksome to sing the songs of Sion in a strange land, while the melodies burst spontaneously from hearts bound by the common bonds of faith and fatherland. Few preachers of the Word have been blessed with the gift of tongues. Most learn to speak foreign tongues only after years of study, and then the best speakers among foreign priests pronounce with strange accents to their last breath.

In China, a slight variation of tone changes the meaning of a word. It is related that a Bishop once addressed his congregation: "My dear frogs," when he meant: "My dear brethren." The same word is toned to mean "the tobacco" of the earth, or "the salt" thereof; a change of pitch will change the "sheep" of the Good Shepherd into his "ducks." In this difficulty of the foreign missioner's speech, lurks the danger of insulting and repelling the very people he has come to save.

America, for the most part, has never faced the problem of a foreign-speaking clergy, because she has been blessed from the beginning with a native clergy. John Carroll, born in Maryland, was consecrated Bishop of Baltimore a year after the inauguration of George Washington. *Emigré* priests followed the Irish, the German, the Polish, and the other nationals from home to America. Emigration brought priests and people alike, and they adjusted themselves to our environment on the same grounds. Our Negro and Indian populations are the exceptions. The Negroes had no priests to bring; the Indians have been so driven from forest to plain that they have had no time to develop a native clergy, but the time approaches when Negroes and Indians will minister to their own people.

The Holy See has at heart the movement to raise everywhere a native priesthood. This is evidenced in the New Code of Canon Law, as well as in the two great Mission Encyclicals of recent years, the *Maximum Illud* of Benedict XV and the *Rerum Ecclesiæ* of Pius XI.

Meanwhile, the foreign clergy have been expelled from Mexico with singular animosity. Six Chinese bishops have been consecrated, and thirteen more, it is said, will be appointed soon; a Japanese bishop has been nominated; and the Greeks of Latin Rite are about to receive ecclesiastical Superiors of their own nation. The Catholic University of Peking has opened its first college with a Chinese staff, so that from its doors may come men of Chinese culture—leaders, we may hope, in a country where intelligence is respected. This policy of the Church is not new. It was the policy of the Apostles. St. Paul, who affirmed the equality before God of Jew and Greek, of Roman and barbarian, himself imposed hands and directed Titus to ordain priests in every city.

Difficulties are doubtless met in the formation and the functioning of a native clergy in certain parts of the world. But even the caste system of India is not an insurmountable obstacle. The ministrations of Indian Bishops are accepted by those under their jurisdiction who are not of their own caste.

The Church should never be made a medium for changing the nationality of a people. She must be engaged wholly in conquering souls for Christ, not in denationalizing them. No matter how old the Church grows, she will never lose her plasticity. Whatever be the traditions and the spirit of a nation, the Church is able to adapt and to adjust herself to that nation. Her Truth is for all: "Going, teach all nations."

Faith comes by hearing, and pagans cannot hear the Word of God without preachers. The first preachers must come from the clergy of a nation like America, in which the Faith is rooted already. But the American foreign missioner must shake off his Americanism when he disembarks on the foreign shore. In Rome, he will *do as the Romans*; in China, he will *eat with chop-sticks*.

Besides, he must realize that he is only a makeshift, though indispensable. His great vocation is to train natives to take up the work after him. Like John the Baptist, he is merely a precursor, for there is to come after him an organized church under the charge of natives born on the soil.

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ROMAN DOCUMENTS

NEW VICARIATES AND PREFECTURES APOSTOLIC IN THE FOREIGN MISSIONS

The Prefecture Apostolic of Lang-Long in China, entrusted to the care of the Paris Missionary Society for Foreign Missions, has been raised to the dignity of a Vicariate Apostolic (Letters Apostolic, April 27, 1927; *Acta Ap. Sedis*, XIX, 301).

The Vicariate Apostolic of Eastern Burma has been divided, and from the separated territory the Prefecture Apostolic of Keng-Tung has been erected and committed to the care of the priests of the Pontifical Institute of Sts. Peter and Paul for Foreign Missions (Letters Apostolic, April 27, 1927; *Acta Ap. Sedis*, XIX, 302). The old Vicariate Apostolic of Eastern Burma is to be henceforth known under the name of Toungoo, from the city in which the Vicar Apostolic resides (Letters Apostolic, April 27, 1927; *Acta Ap. Sedis*, XIX, 303).

The Vicariate Apostolic of Batavia, attended by the Carmelite Fathers, has been divided, and various civil provinces or districts of the Island of Java have been erected into the new Prefecture Apostolic of Malang, which also is to be in charge of the same Carmelite Fathers (Letters Apostolic, April 27, 1927; *Acta Ap. Sedis*, XIX, 304).

CARDINAL VAN ROEY APPOINTED PAPAL LEGATE TO THE CELEBRATION OF FIFTH CENTENARY OF THE UNIVERSITY OF LOUVAIN

The Holy Father states that the University of Louvain was erected by Pope Martin V at the request of Duke John IV of Brabant, and that this school has always been very dear to the Supreme Pontiffs, because it has throughout its long history remained truly Catholic in its teaching, and has by its complete system of colleges of every description taught thousands of young men in every branch of human knowledge. Since the Holy Father cannot personally take part in the celebration of the fifth centenary of the foundation of this great school, he appoints Cardinal Roey, Archbishop of Malines, as his Legate (Letters Apostolic, June 24, 1927; *Acta Ap. Sedis*, XIX, 307).

CARDINAL O'DONNELL, ARCHBISHOP OF ARMAGH, APPOINTED
PAPAL LEGATE TO THE PLENARY COUNCIL OF IRELAND

The Holy Father has approved of the plans of the Irish hierarchy to convene a Plenary Council, saying that such a Council promotes the spiritual welfare of clergy and people, and that the diocesan statutes of the various dioceses should through this Council be made to harmonize with the Code of Canon Law. The Supreme Pontiff has given his blessing to the undertaking, and appointed Cardinal O'Donnell as his Legate and President of the Council (Letters Apostolic, July 17, 1927; *Acta Ap. Sedis*, XIX, 309).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of December

SECOND SUNDAY OF ADVENT

Patience

By WILLIAM BYRNE

"What things soever were written, were written for our learning, that through patience and the comfort of the scriptures, we might have hope" (Rom., xv. 4).

SYNOPSIS:

- I. Holy Scripture emphasizes the necessity of patience.
- II. Christ exemplified this virtue in the highest degree during His mortal life.
- III. We learn from Him to be patient:
 - (a) with God; and
 - (b) with our neighbor.
- IV. Conclusion.

The books of both the Old and the New Testament set before us in a most striking manner the wonderful patience of God. Looking up to Him as our Model and studying His character with spiritual understanding, we come to build up in our lives a spirit of patience that serves as an enduring foundation of Christian hope. This is the point which St. Paul makes in the opening words of today's Epistle: "that through patience and the comfort of the scriptures we might have hope."

Christ emphasizes the importance of patience on many occasions, but nowhere more clearly or more forcefully than in His discourse on the Last Judgment. One cannot find in the whole New Testament a more graphic picture than that which He draws of the scene that is to usher in eternity. He describes the terrors of those days as so great as to cause men to wither away with fear. War and pestilence are to cover the whole earth. The most cruel persecutions are to be visited on those who believe in His name. But, notwithstanding all these trials and tribulations, the Christians of those days are to be saved, according to Christ, if they possess and practise the virtue of patience. "In patience," He says, "you shall possess your souls" (Luke, xxi. 19). A virtue which is to act as an antidote

against all these evils must be a very important one; it must play a very important part in the upbuilding of the Christian character. That this is so, we learn, not merely from the words, but especially from the life of Christ.

CHRIST FURNISHED THE GREAT EXAMPLE OF PATIENCE

Christ during His mortal life set before the world an example of patience such as it had never seen before, such as it will never witness again. This virtue is apparent in every phase of His life, but especially in His dealings with the Jewish people. The Jews of Christ's day are well described as "a perverse and exasperating generation." They would not believe in Him without a sign from heaven; and then, when He wrought the most astounding miracles before their eyes, they claimed that He did it by the power of Satan. John the Baptist came, neither eating nor drinking, and they said he had a devil. The Son of Man came, eating and drinking, and they said: "Behold a man that is a glutton and a wine-drinker" (Matt., ii, 18). No matter what course of action Christ adopted, He was sure to win from these people nothing but hatred and contempt. And still, He did not cast them off. He was patient with them, if so He might save those who would not save themselves. And then, as the most sublime act of patience in His whole life, we see Him in His death agony on the cross, not murmuring or complaining, but praying for those who committed that dastardly act, asking His Father to forgive them because they knew not what they did.

We can never hope to attain that degree of perfection in the practice of patience which Christ manifested during His life on earth. His life is the goal for which we must strive, yet may never reach. Still, each one of us can and should practise this virtue in His life.

PATIENCE WITH GOD

In the first place, we should be patient with God. When God sends us some trial or passing misfortune, we may be inclined to rebel against His providence. In our unthinking boldness, we may ask if there is any reason why we should be selected as the object of His wrath. We often go to God in prayer for some favor that we need; and, if He does not grant us exactly what we want in the

time and manner which we specify, we murmur and complain. Why can we not be patient with God? Should we not wait on God, rather than ask Him to wait on us? Why can we not place ourselves and our wants in His keeping, "casting all our care upon Him, for He hath care of us"? If, at times, He does not grant us exactly what we want, let us remember that He always does what is best for us, and that our prayers, though they may not be answered as we would have them answered, will never go unrewarded. Thus acted the poor man whom our Lord cured at the pool of Bethsaida. He had been an invalid for thirty-eight years; for thirty-eight years he had waited to be healed. And his patience was abundantly rewarded. Christ Himself came and restored him to health and strength. St. Monica was patient with God. She was willing to pray eighteen long years for the conversion of her son. And, when God answered her prayer, He answered it with a generosity for which she had never dared to hope. Not only was her son converted, but he became one of the greatest Saints in the history of the Church.

PATIENCE WITH OUR NEIGHBOR

We should also be patient with our fellow-men, for "whatsoever we do unto the least of these, we do also unto Him." We should go through life with two general principles fixed definitely in mind, namely, that no one is perfect, and that no two are alike either in character or disposition. Just because we are human, we all have our faults and failings. And, as we expect others to be patient in overlooking our shortcomings, as we hope that God will be merciful in passing judgment on our lives, so we must be forbearing with those among whom we live and move. If we start out to reform the whole world, we are embarking on an enterprise that is doomed to failure. We should rather strive to do what good we can; and, if there are evils that we cannot correct, if there are some people whom we cannot reform, we cannot do better than follow the example of Christ, patiently suffering them to remain until the harvest time.

Parents, above all others, are under the strictest obligation to be patient in the care and training of their children. Have you ever seen a mother correcting a child in anger? If so, you have wit-

nessed a most distressing sight. One scarcely knows which to pity more—the mother or the child. Parents who are impatient with their children, flying into a rage at the slightest provocation, frequently correcting them with harshness and severity, defeat the very end for which their correction is intended. They not only do not reform their children, but they give them a lesson in impatience to imitate throughout life.

Let us learn, then, from the example of Christ and of the Saints to be patient. Patience is but one way in which love or charity manifests itself. "Charity," says St. Paul, "is patient." God is patient with us because He loves us. If we love God, if we love our fellow-men, we likewise shall be patient with them. And from this love and patience will spring a well-founded hope that they will be patient with us here, and especially that God will be forbearing with us hereafter. Through patience we shall have hope.

THIRD SUNDAY OF ADVENT

Prayer

By FRANCIS BLACKWELL, O.S.B.

"Be nothing solicitous; but in everything, by prayer and supplication, with thanksgiving, let your petitions be made known to God" (Phil., iv. 6).

SYNOPSIS: *Introduction: The Martyrs of Uganda shed their blood for Prayer. We are not called to shed our blood for Prayer; but our Lord requires us to make our lives lives of prayer, to "pray always." Is this practicable? Our Blessed Saviour, who thoroughly knows human nature and our own peculiar character and circumstances, declares that it is.*

I. What, then, is Prayer? *The raising up of the mind and heart to God in*

- (1) *praise;*
- (2) *adoration;*
- (3) *thanksgiving;*
- (4) *petition.*

II. What are the Fruits of Prayer?

- (1) *As an elevation of the Soul to God, prayer entails the exercise and rewards of the virtues of religion, faith, hope and charity, and of humility.*
- (2) *As a good work, prayer is (a) meritorious; (b) expiatory.*

Conclusion: *How, since we know enough about God to make us love Him, all, even the busiest of us, can "pray always."*

When, my brethren, in the year 1886, thirty newly baptized natives of Uganda allowed themselves to be slowly burned to death rather than deny their Catholic faith, what had first marked them out as victims for the fire was the fact that they were known to be people who prayed. The native king had forbidden prayer. But these simple and fervent Christians, mindful of our Lord's injunction that we ought always to pray, continued to pray in spite of the king's command. Even while the flames were consuming their bodies, they cried out to their executioners: "We shall pray as long as we live!" Later, seventy more martyrs suffered death like them, with the same prayer and the same cry. These brave negroes, dear brethren, certainly realized what a fruitful as well as necessary exercise of religion prayer is. They were not learned theologians; but, with true wisdom, they followed the advice of St. Paul to "pray without ceasing."

We are not called upon, brethren, to shed our blood for the sake of prayer; yet, we are required to value prayer as our Lord would have us value it. Now, our Divine Saviour valued prayer so much, He rated it so highly, that He said, to quote His own words, that we should "pray always," so that our whole lives would be lives of prayer.

But is it possible for us to make our lives lives of prayer? Many of us are busy all day long. When free, we need some recreation. Merely to say our morning and night prayers and to go to Mass on Sundays is often irksome to us. Are we sure, then, that we understand our Lord when He bids us "pray always"?

Undoubtedly we understand Him. Jesus knows human nature better than any man knows it. He is more fully aware of the peculiar character and particular circumstances of each one of us than we are ourselves, and He bids us "pray always" because we are quite able, even the busiest of us, to pray at all times.

WHAT PRAYER IS

That we may realize this fact, let us first of all inquire what prayer is, and then ask ourselves why we can fulfill our Lord's wish that we should pray always.

Prayer is the raising up of the mind and heart to God—not of

the mind only, but of the heart as well as the mind. For it is not enough to know about God—that is the merest foundation for prayer; one must also love Him. Prayer is not so much an act of our intellect as an act of our will, an act of homage paid to the Divine Majesty.

According to the manner whereby our will renders this homage to our Heavenly King, so we distinguish various kinds of prayer. When we acknowledge, admire and glorify God, we practise the prayer of praise. If our praise be blended with submission to God as our Creator and our Last End, our prayer is called adoration. If we thank God for benefits received, our prayer is called thanksgiving. If we implore new ones, it is called petition.

THE FRUITS OF PRAYER

Before we go on, brethren, to ask ourselves how it is that we can all pray and that at all times, let us see what are the fruits of prayer.

The fruits of prayer are manifold. As an elevation of the soul to God, prayer, besides being an exercise of the virtue of religion, comprises the exercise of various other virtues as pleasing to God as they are salutary to ourselves. Prayer is founded upon the virtue of faith, as we believe that God can hear us; it arouses hope, since we trust that God will hear us; it enkindles love or charity out of gratitude to One who not only can but does help us. Especially is prayer an exercise of humility, since, by having recourse to it, we own that we depend utterly on God.

As a good work, prayer is meritorious. "But thou," says our Blessed Lord, "when thou shalt pray, enter into thy chamber and, having shut the door, pray to thy Father in secret, and thy Father, who seeth in secret, will repay thee" (Matt., vi. 6).

Prayer has also an expiatory value. By it we can make satisfaction for sin; partly because prayer is trying to sensual nature, which hankers after worldly distractions; partly because, as an act of humility, it is also an act of atonement.

How WE CAN "PRAY ALWAYS"

Now, my dear brethren, that we have reminded ourselves of what prayer is, we will return to those words of Jesus that we are to

"pray always." We all, surely, know enough about God to make us love Him. We know that He created heaven and earth and ourselves, and gave us all that we have. We know that in God there are three Persons, the Father, the Son and the Holy Ghost: that the Son, at the desire of the Father, took to Himself a body and a soul like ours in the womb of the Blessed Virgin Mary, by the power of the Holy Ghost, and that, in this our human nature, He was crucified and died for us. If, brethren, we know all this, and feel that what we know about God draws us to love Him, why cannot the busiest of us find time, at odd moments of the day, to turn over in our thoughts some mystery of our holy religion and to dwell upon it, until it inflames our hearts and intensifies the love we already have of God?

But, if you say that the mind of a hard-working business-man is too distracted to allow of such a practice of the love of God, I answer that numbers do manage this practice, and so bring down God's blessing on them and their work.

If some cannot possibly give their mind, even for a short while, to any article of faith, they can at least, now and then during their work, offer to God the labors of the day as a slight return for all that He is to us and all that He has done for us. This would be a true raising up of the mind and heart to God, and to make a habit of such a practice would be to lead a genuine life of prayer—to "pray always."

FOURTH SUNDAY OF ADVENT

Correspondence with Grace

By P. M. NORTHCOTE

"Prepare ye the way of the Lord, make straight His paths" (Luke, iii. 4).

SYNOPSIS: I. *The causes of things in general.*

II. The causes in the making of a saint.

III. The dispositive cause is our part in the process.

IV. Application of St. John's teaching to the subject.

V. Conclusion.

"*Felix qui potuit rerum cognoscere causas*" (Happy is he who has learned the causes of things), sings the Roman poet. And with

reason, for he knows all that can be known about a thing, who thoroughly understands the causes which go to its make-up. Of anything that comes under our observation we can enumerate four primary causes, one of which comprehends two subsidiary causes, making six causes in all. There is the *material* cause, or the matter out of which the thing is made, as for example the pews in which you sit are made of wood. Then there is the *formal* cause or the form which the matter takes; thus, in the example given, wood has received the form not of a table or a chair but of a pew. We will not discuss the difference between *substantial* and *accidental* forms, but leave that to philosophers. Next we have the *efficient* cause—the worker who with his skillful hands fashioned the pew out of wood, or guided the machine that fashioned it. Here come in the two subsidiary causes: first, the *instrumental* cause, for the carpenter did not make the pew with his bare hands, but he used his saw, his plane and his turning lathe or other implements as the instruments of his work; second the *dispositive* cause—before the carpenter could set up the pew he had to dispose the rough wood to receive the form of a pew, sawing it to the requisite dimensions, planing it smooth, shaping its parts, drilling holes for the screws, heating his glue-pot, assembling the parts, and finally putting them up in the form of a pew. Lastly, there is the *final* cause. The purpose the carpenter had in view was to provide someone with a convenient seat. Or, if we seek a purpose yet more final, it was that he might sell the pew in order to provide himself with money wherewith to purchase his own personal requirements.

THE CAUSES OF SANCTITY

Now let us apply our little bit of philosophy to the question of the making of a saint. As for the *material* cause, we ourselves are the matter from which saints are made: "This is the will of God, your sanctification," says St. Paul (I Thess., iv. 3). All and each are "called to be saints" (I Cor., i. 2); this is the purpose of our creation, the all-important business of life to which every other occupation should be subservient: if we would attain salvation, saints we must become, for in heaven all are saints. It were well that we should ever bear this in mind, yet withal how few seem to have a practical realization of this great truth! Eventually we must either

become saints or go to hell; between those tremendous alternatives there is no middle way.

When we look inwards at ourselves or outwards at the world around us, we perceive how ill-disposed this matter—our human nature—is to receive the form of sanctity. Our first parents were created saints, we alas, their sad posterity, are born in original sin, and our nature has been further corrupted by our own personal transgressions and the evil habits we have contracted. It is very important that we should bear this in mind, for the whole gist of this discourse turns upon it. Assuredly the matter is ill-disposed to receive the form of sanctity.

THE FORMAL CAUSE

We speak now of the *formal cause* in the making of a saint. This is none other than Jesus Christ our Lord, for God's predestination is that we should "be made conformable to the image of His Son" (Rom., viii. 29). Yet, we should have but a mean idea of this conformity, if we regarded it as we might regard the work of a painter who reproduces on canvas the picture of a great master. It is something very much deeper than that. Christ incorporates us into Himself, and we live by His life, we constitute His Mystical body. "We are members of His body, of His flesh, and of His bones" (Eph., v. 30); it is His life that pulsates through us, "that the life also of Jesus may be made manifest in our mortal flesh" (II Cor., iv. 11); "because I live, and you shall live. In that day you shall know that I am in My Father, and you in Me, and I in you" (John, xiv. 19-20); "I live, now not I: but Christ liveth in me," exclaims St. Paul (Gal., ii. 20). Through Him we are made "partakers in the divine nature" (II Peter, i. 4); we become the sequel—I might almost say, the participants—of the Incarnation. For I suppose that no one upon earth ever fully realizes the closeness and intimacy of the union of Christ with His members.

THE EFFICIENT CAUSE

It is more difficult to restore a spoiled work than to initiate a new one. Thus, Holy Church says: "O God, who didst wonderfully create and more wonderfully reform the dignity of human nature" (Prayer at the Mixing of the Chalice). Who then is the author, the

efficient cause of this wondrous metamorphosis whereby our sinful selves are transformed into Christ? It is the Lord and the Life-giver, "the Spirit of Jesus Christ" (Phil., i. 19), God the Holy Ghost, who "shall sit refining and cleansing the silver" (Mal., iii. 3). As the refiner of silver sits over the molten metal and deems not the process complete until he can see his own countenance perfectly reproduced in the glowing surface, so the Spirit of Jesus residing in the essence of the soul refines and cleanses it, until Christ is reproduced in it according to the allotted measure of its grace. One only was a "mirror without spot," who from her conception reflected perfectly the image of her Son. Our cleansing, stained and sin-spotted as we are, is a life-long work, but the Holy Ghost, the Lord and Life-giver, is an *efficient* cause equal to the stupendous task, that having begun a good work in us "He will perfect it unto the day of Christ Jesus" (Phil., i. 6).

THE INSTRUMENTAL CAUSE

He uses, too, His instruments in the work of our sanctification. According to Blessed Grignon de Montfort, just as in the first place the Son of God was Incarnate by the Holy Ghost of the Virgin Mary, so Jesus is never born in a soul but through the prayers of Mary coöperating in the work of her Divine Spouse. Then there are the Holy Mass and the Sacraments, notably Holy Communion: "as the living Father has sent Me, and I live by the Father, so he that eateth Me, the same shall live by Me" (John, vi. 58). Since then, as we have said the *formal* cause of a saint is Jesus living in him, it follows that Holy Communion is of all instruments the most efficacious in the hands of the Divine Artificer. Further, the various good influences that are brought to bear upon us, the joys and sorrows of our life—all such things as these are instruments in our sanctification. And there is one instrument which the Holy Ghost never altogether dispenses with—the instrument of the world's redemption, the Cross.

THE FINAL CAUSE

The *final* cause in the making of a saint is the glory of God, for He is "the Alpha and the Omega, the beginning and the end" (Apoc., i. 8) of all created existence: so that it would not be possible for

God to constitute an ultimate end to the works of His creation other than Himself and His own glory. But, whereas all things must glorify God in accordance with the nature that He gave them, so we intelligent and free beings must glorify God intelligently and freely.

THE DISPOSITIVE CAUSE

Here is shown the application of the teaching of St. John the Baptist, who points out to us what is our own part in the making of a saint. We have already spoken of the *material* cause, the *formal* cause, the *efficient* cause with its subsidiary, the *instrumental* cause, and lastly the *final* cause in the making of a saint. But we said that under the *efficient* cause there were two subsidiaries, the *instrumental* and the *dispositive*. It is this last which is our part, for we are not inanimate matter, like the wood of which the carpenter made his pew; we are sensitive, intelligent, free. God, says St. Augustine, who created us without ourselves, will not save us without ourselves. "God made man from the beginning and left him in the hand of his own counsel. . . . Before man is life and death, good and evil, that which he shall choose shall be given him" (Eccl., xv. 14, 18). We will not attempt to solve the insolvable, by trying to explain what is of God and what is of man in the action of grace upon the free will; but certain it is that we have our part to perform: "Son, go work today in My vineyard" (Matt., xxi. 28); "Strive to enter by the narrow gate" (Luke, xiii. 24); "The kingdom of heaven suffereth violence, and the violent bear it away" (Matt., xi. 12), says our Lord. And St. Paul bids us "with fear and trembling work out our salvation" (Phil., ii. 12), and to "so run that ye may obtain" (I Cor., ix. 24). All such sayings as these imply that strenuous effort is required on our own part. We are the matter of which saints are made, and we are the *efficient* cause under God for the disposing of that matter to receive the form of sanctity. This is no easy task, for through the sinfulness of our nature the matter is very ill-disposed. Our nature is all disordered, for "the imagination and thought of man's heart are prone to evil from his youth" (Gen., viii. 21). At all costs we must accomplish this work of self-correction, this disposing of ourselves to receive the

action of the Holy Spirit; otherwise "if thou give to thy soul her desires, she will make thee a joy to thine enemies" (*Eccl.*, xviii. 31).

ST. JOHN'S SYMBOLISM

St. John uses for his symbolism the making of a road. Perhaps at the moment he was watching the Roman engineers making one of those famous roads, which they laid so firmly that they are in use at the present day. The low-lying places in our nature—diffidence, pusillanimity, earthly-mindedness, and low desires—all these must be filled in, for the Holy Ghost can do nothing for the soul that does not rely on Him or is engrossed by temporal concerns or carnal passions. The mountains—such as the hills of our pride, ambition and vainglory—must be brought low. Let us cast the tops of the mountains into the valleys, for only through humility shall we learn confidence in God, or be armed with fortitude to resist the allurements of the world of sense. Then there are the rough places, the asperities in our nature—anger, impatience, irritability: over these must pass the roller of severe self-repression, for the Holy Ghost is the Spirit of benignity, goodness, mildness, and will not do His work of formation in a turbulent soul.

Watchfulness, prayer, and sustained effort—these are required of us. Yet it is well worth the trouble, my friends. Our life below is hazardous and short at best. Beyond stretches the timeless forever, wherein we must be either possessors of the kingdom of the saints, or else the outcasts of eternity.

CHRISTMAS DAY

The Lessons of the Crib

By STEPHEN J. BROWN, S.J.

"You shall find the Infant wrapped in swaddling clothes and laid in a manger"
(Luke, ii. 12).

SYNOPSIS: I. *The Redeemer that man, left to himself, might have expected.*

II. *The reality:*

- (1) *A human babe.*
- (2) *With the infirmities of fallen man, save sin.*
- (3) *Born in poverty and hiddenness.*

III. *Why thus?*

- (1) *To win our love.*
- (2) *To teach us His Spirit.*

Through the darkness of those first sad days that followed upon the Fall of man there shone a ray of hope. God whom this new creature of His had so deeply and so wantonly offended took pity on his fallen state, and promised a Redeemer. When that promised One should come, or whence, God did not choose to reveal. In what form should the Redeemer enter into the world? In what manner should He accomplish His redemption? The answer was God's secret: man could but reason and conjecture and dream. As the ages passed on, God vouchsafed through the lips of patriarch and poet and prophet dim hints and enigmatic foreshadowings of the salvation to come, of the nature and functions of the Messiah. But only the enlightened understood, and even they but darkly.

THE REDEEMER EXPECTED BY THE JEWS

Did they suspect that their Redeemer would be God Himself in person, but in the form of man? We scarcely know. But, even had they known this, what picture would they have formed to themselves of the manner of His coming? If they had summoned to their aid such human wisdom and power of reasoning as they possessed, must they not have pictured to themselves the Messiah coming into the world in circumstances and surroundings befitting the greatness and majesty of God? If He must needs come in shape of man, would He not come as perfect man, with all the prerogatives of man's unfallen nature, lost by the wicked folly of man's primal sin?

Would He not enter into His world clad in all the strength and beauty of unblemished manhood? Would not the glory of the God-head shine through the veil of flesh He had assumed? Would He not walk the earth more like to a resplendent archangel than to a being of flesh and blood? And, if the Hebrew of those far-off days had opened his sacred books, might he not have found therein seemingly ample confirmation of such imaginings? Had not the greatest of his poets sung:

For Sion's sake I will not hold my peace,
And for sake of Jerusalem I will not rest,
Till her Just One come forth in splendor,
And her Saviour be lighted as a torch.
And the gentiles shall see thy Just One,
And all kings thy Glorious One . . .
And the gentiles shall walk in thy light
And kings in the splendor of thy rising (Is., lxx. 1; ix. 3).

And many another prophet and poet had spoken in like manner, though with a meaning far other than that which the reader might have fancied.

HOW THE REDEEMER ACTUALLY CAME

But, when the Christ did come in very deed, how utterly the reality belied such expectations! For He came, not in mature and perfect manhood, but as a tiny babe. He came not with the prerogatives of unfallen man, but with all our infirmities save sin alone. He came not in pomp and splendor, but in lowliness and poverty, in hiddenness and pain.

You and I, my brethren, have read and re-read in the pages of the Gospel the story of His coming, and we are familiar with all its circumstances. But that very familiarity may be a hindrance to a true and vivid realization of its significance. Therefore, on this the Birthday of our Redeemer let our thoughts travel back to Bethlehem to learn once more the lessons of the Crib.

AS A HELPLESS BABE

I hardly need to recall to your memories how true and real was this humanity which the Eternal Word assumed. This babyhood of His was not a mask that He wore, nor a part that He played. He was, in very truth, a human babe with all the infirmities of infancy.

He could not walk or speak any more than other new-born babes. His mother wrapped the tender limbs in swaddling clothes, bore Him in her arms, took Him up and laid Him down like any other infant.

WITH ALL HUMAN INFIRMITIES, EXCEPT SIN

He was, then, true man, and wished men to know it from the first. And the human nature that He took was not the human nature of un-fallen man, integral, impassable, immortal. It was human nature as sin had made it, yet without sin—human nature with its weaknesses and its woes and its needs (sleep, food, and the rest), with its sorrows and tears, with its weariness and pain, and with death awaiting it at the close.

IN POVERTY

That is the common lot of men, rich and poor, nobleman and churl. But for Him even this was too fortunate, too happy. Think what were the circumstances of His birth. The birth of the great ones of this world, nay, even of the average well-to-do, is surrounded by all the comfort that wealth can procure and loving hearts can devise—fine linen and soft wool and warmth and tender care. Where was all this to be found in the winter cave at Bethlehem? Had He been born at Nazareth, He would at least have enjoyed the modest comforts of that poor Galilean village home. But He rejected even these. All was so contrived that His birth should lack even the simplest comfort and amenities. He was born, not even in a strange home, not even in a hostelry, but in a deserted stable. His cradle was the feeding trough of the cattle, His bed was of straw, and through this wretched shelter the night wind blew. Abandonment, destitution—such, it would seem, were fitting circumstances to usher in the Saviour of the World.

IN OBSCURITY AND DESOLATION

There is another circumstance of Christ's birth no less disconcerting to human ways of thinking—its utter hiddenness and obscurity. The birth of princes is at once made known throughout the length and breadth of kingdoms and empires. The birth of even the poorest child is known to a little circle of relatives, acquaintances,

and neighbors. Christ's birth was revealed only to a few shepherds from the hills. He had come into the world to save it, and the world knew not that He had come. Scarcely a human soul of all the millions of mankind so much as suspected that the Redeemer was in the midst of them. The great Roman world of conquest and administration went on its way unheeding. Yet a greater than the Cæsars was there, one destined to conquer their empire and set up in its place an empire far greater and more lasting. The world of Greek culture and philosophy speculated and dreamed, as though He, before whose teaching all its wisdom would appear but foolishness, had not entered into the world. And the little world of Judaism worshipped in its synagogues and in its temple, as though He for whose coming it had looked and longed for countless centuries had not come at last.

And let us remind ourselves that no one of these circumstances of Christ's coming was the outcome of chance and accident. Each was willed by God, brought about by God. Therefore, to the mind of Eternal Wisdom and Love it seemed fitting that the Son of God should become man in circumstances of the utmost destitution, abandonment, and hiddenness.

WHY DID OUR REDEEMER MAKE THIS CHOICE?

My brethren, the ways of God are inscrutable and His designs unfathomable. Unless He enlighten our darkness, we are powerless to understand His purposes. Happily, He has often come to the aid of our struggling intellect, and has deigned to explain Himself. From the writings of the Church's great Saints and thinkers, too, and from what we know of God's general dealings with men, we can gather certain lights. And so, without irreverent prying into God's secrets, we may now proceed to ask *why* God willed that circumstances such as these should surround the birth of His Son.

To WIN OUR LOVE

And, first, why did the Redeemer elect to enter His world as a human babe? Can we doubt the answer? To win His creatures' confidence and love. "*Sic nasci voluit*," wrote St. John Chrysostom, "*quia amari voluit*." Yes, He willed to be born thus, because He wished to be loved. Before Christ's coming two great barriers stood between man and the familiar love of his Creator—the sense of

God's awful majesty and the fear of God's wrath. Christ with His baby hands broke down these barriers and abolished them forever. The very realization that God *could* manifest Himself as a human infant, came to man as a marvellous revelation of the Divine Nature. In Sinai He had manifested Himself clad in lightning, and it was death to gaze upon His countenance. But here, as the Apostle says, "the goodness and kindness of God our Saviour appeared" (Titus, iii. 4). Who could have fearsome notions of God after having once gazed upon Him as a tiny babe whom love and pity had drawn down among us from His heavenly home? For every true heart of man or woman, there is in all childhood something winsome, something peculiarly lovable. Of old it had been said: "*Magnus Dominus et laudabilis nimis*"—"Great is the Lord and exceedingly to be praised." But now men could say: "*Parvus Dominus et amabilis nimis*"—"Little is the Lord and exceedingly to be loved."

To TEACH US HIS SPIRIT

But we are yet far from having fully answered the question why God chose to enter into His world as man in the circumstances of Bethlehem. For, even had He chosen to be born as the children of human sovereigns are born, surrounded by comfort, luxury, and service, His condition of infancy would surely have sufficed to win our love. Why also these strange accompaniments of His birth—the stable and the manger, the swaddling clothes and the straw, abandonment and utter poverty? My brethren, without presuming to explain the "Mystery of the Incarnation," can we not at least see in all this a profound lesson for ourselves? If Christ chose these things with deliberate forethought, they must be in accordance with His Spirit, they must express the spirit of Christianity.

Now, what are the things that men eagerly seek, what are the actual goals of human ambition, what are the possessions upon which the world prides itself? Are they not wealth, notoriety, position, amusement, comforts, pleasure? All these things Christ chose to forego from the very outset of His life, by the very circumstances of His birth. Are these things, therefore, evil in themselves? And must we, too, renounce them if we would be followers of Christ? No, my brethren, these things are not evil in themselves; they are gifts of God. Nor must we needs renounce them utterly. What

then is the true lesson of Bethlehem? It is this: these things are not and cannot be the ends of human life, not for these things must men live their lives. Man was not made and given an immortal soul merely to pass his days in striving for wealth or for honors, for pleasure or for fame: man's life can lack these things, as Christ's lacked them, and yet be great and glorious and, above all, precious in God's sight.

Therefore, brethren, think not for one moment that these things are your real life, set not your hearts upon them. Above all, be not guilty of the senseless folly of risking your soul's salvation that you may gain them. "What shall it profit a man if he gain"—not these things merely, but—"the whole world, and suffer the loss of his own soul?"

CONFERENCES FOR THE HOLY HOUR

By GEORGE H. COBB

XI. The Five Joyful Mysteries

The Jesus of yesterday is the same as the Jesus of today. The Mysteries of the Rosary teach us much about Him in His sacramental life, as well as in His earthly life of yore. From the Joyful Mysteries we can cull many lessons that will help us during this Holy Hour.

I. THE ANNUNCIATION

The Queen of all the virtues displayed three great virtues in that tremendous interview upon which hung the fate of the world, ere the Son of God descended from the bosom of the Father to take flesh in her womb. They are the three virtues that should adorn the soul when Jesus comes down from heaven to dwell therein. The first virtue is *prudence*. When Gabriel greeted Mary with words of such high praise, the Virgin most prudent wondered what manner of salutation this was. Might it not be Satan appearing as an angel of light to tempt her with the bait of flattery, even as he had tempted Eve under the form of a most beautiful animal? Words of such high praise were repugnant to her who understood that she owed all to God, and would attribute nothing to herself. Hence her supreme

caution. "Oh, Jesus Master, what a painful contrast is our conduct when praise comes our way! We love it, we seek for it, we are downcast when it is lacking. Flattery is the bait with which the devil has so often hooked our souls in the past. Mother Mary, teach me your prudence in shunning praise, and working simply for God's glory."

The second virtue is *purity*. The Virgin of virgins was prepared to sacrifice the unique privilege of becoming the Mother of God, rather than sully her virginal purity, white as the driven snow. How delicately she puts her difficulty: "How can this be since I know not man?" How pure should be our bodies, according to our state in life, when they come in contact with the Flesh of the Virgin Son of a Virgin Mother in Holy Communion! What wonder that this Sacred Banquet is the one grand means of overcoming impurity! It is the clean of heart who see their God behind the eucharistic veils more readily than anybody else. Let us approach the Holy Table with pure minds, pure lips and pure bodies.

The third virtue is *humility*. We are all as clay in the hands of the Potter. If He chooses to make of one a beautiful vessel, to Him be all the glory. How fully Mary realized this, refusing to have her head turned by the supreme honor now offered to her! She is but the servant of the Lord: let Him do as He wills with His handmaid. This rare virtue of humility springs from a deep knowledge of self, contrasted with our knowledge of God—miserable weakness contrasted with magnificent strength. Our utter and absolute unworthiness should never be more powerfully realized than when we approach Him in Holy Communion: "Lord I am not worthy."

Recite the First Decade.

II. THE VISITATION.

This is the mystery of charity, wherein we get a glimpse of the exquisite charity of the Mystical Rose, seeking to give outward expression to that furnace of love that blazed within her heart, so close to the Divine Love Incarnate. When He fills our souls with His mighty presence, we should come from the rails breathing the spirit of fraternal charity. Charity is the two great wings of the soul whereby it mounts to God. The supreme test as to whether our love

of God is real, is the visible expression of that love by kindly acts to others. It is in Holy Communion we become "other Christs," viewing things with the eyes of Christ, seeing that every soul bears the mark of the Father's love in creation, the mark of the Son's love in redemption. That thought presses me on to love every dearly ransomed soul, so treasured by my Tremendous Lover. It was the love of God that drove the Saints to perform heroic deeds on behalf of souls so loved by Him, and, according as the flames of divine love leap up in my heart, I will be driven to do deeds of kindness to others. "Oh Jesus, my Master, may I consider a day wasted in which I have not at least one flower of kindness to place at the foot of the tabernacle! Without such flowers, my profession of love for Thee is a hollow mockery."

Recite the Second Decade.

III. THE NATIVITY.

This is the mystery of Omnipotence in bonds. Feeble indeed He seems as a little Babe wrapped in swaddling clothes, but how much more feeble under the lowly appearance of bread! Wretched the surroundings of the stable, but wretched also in comparison to their Occupant are the four tiny walls of the tabernacle that enclose Him. Cold was the first Christmas night, yet not half so cold as the hearts of many Catholics who are so indifferent and apathetic in His Presence. "Oh, Babe of Bethlehem, it was not to dwell in that tabernacle only where Thou livest in our midst as a familiar friend, that Thou dost miraculously descend upon the altar at the bidding of the priest. Thou comest to find a shelter in the crib of my heart. Alas, how miserable this shelter! Only a few tattered virtues hang on the walls, and my heart is cold, selfish, worldly and rebellious. Press Thy Sacred Heart against mine that the flames of love may be enkindled within me. Oh, Mother Mary, and thou, St. Joseph, who knew so well how to welcome Him on the night of His birth, help me to bestow a warm welcome at His approach. Ye shepherds, bring to me your simple faith. Ye Magi, teach me to bring my three gifts to this crib of Christ within me—the gold of love, the frankincense of prayer, the myrrh of self-denial."

Recite the Third Decade.

IV. THE PRESENTATION.

Holy Simeon was indeed a prophet, for, as he held the Holy Babe in his arms and offered up to His Heavenly Father that Beloved Son in Whom He was well pleased, this action of the aged priest foretold an action destined to be performed daily by innumerable priests throughout the ages. This action takes place at the consecration of the Mass, when the priest raises the Sacred Host on high, an offering of infinite value to God the Father. This is the stupendous act whereby the world's debt to God is fully paid, and graces and blessings flow over the world, even as the waters of the Nile at flood-time spread over the parched land. It is an act whereby the Sacred Heart renders on behalf of man adoration to God, whose first claim on humanity is to be adored. It is an act whereby the Beloved Son renders to the Father a thanksgiving that is complete and perfect for all His benefits to mankind, so that the name Eucharist (the Greek for "thanksgiving") is the great name by which we know the Bloodless Sacrifice of the New Law. It is an act which turns aside the just anger of God roused by the sins of the world, obtains pardon and grace for sinners, lessens the debt we owe to God for sins forgiven—nay, reaches beyond the limits of this world, bringing refreshment, light and peace to the prisoners of the King in the underworld of Purgatory. It is an act that moves the ever-generous God to spread His gifts and graces over the bodies and souls of feeble men, averting plagues, famines, wars, raising willing souls to the very heights of sanctity. "My God, the Mass is all this, and much more than the tongue of man can ever say. Why do I not value this infinite treasure more than I do? Why do I allow familiarity to turn into indifference, if not contempt? Oh Jesus, Life of my life, grant me this grace, that every Mass I hear may be heard with all my mind and all my strength."

Recite the Fourth Decade.

V. THE FINDING OF JESUS.

Our Lady could never lose Jesus by sin, since she was the sinless one. That she might feel the pangs of a sinner who loses Him through his own fault, she lost Jesus for three days through no fault of her own. Only the Saints can understand what she suffered during that time. From the joy we feel on our repentance, we sinners

know some little of the joy with which Mary recovered Jesus. There are many ways in which we can lose Him, or at least lose His intimate friendship, the closeness of His companionship. Our pet venial sins which we hug to our bosom cool the ardor of our affection for Him. Worldliness, being busy about many things, human friendships built upon the sand of sentimentality—all these downward tendencies lead to diffidence, tepidity, coldness in our devotion to the Friend of friends. Let us see that through no fault of ours we lose the sweetness of His presence. It is a great joy to come back to the Master after a period of neglect. Let us regret the vagaries of our hearts, that blow now hot, now cold. Let us strive to be constant and true in our friendship with Him. Periods of dryness will come without our blame, when He withholds momentarily the sweets of consolation. We shall share Mary's grief, only to share her supreme joy when He returns again, and clasps us anew to His Sacred Heart.

Recite the Fifth Decade.

Book Reviews

THE CATHOLIC SOCIAL MOVEMENT IN ENGLAND

From one standpoint, the history of the Catholic Church is the history of social service. Christ summed up the law and the prophets in two commandments of love, and, when he was asked to explain more clearly what was implied by loving one's neighbor, he gave an example of social service. Those who are really Catholics, therefore, and who consequently try to fulfill this commandment of love, must be interested in social reform.

From time to time, the character of this social reform will vary. Under the comparatively simple conditions of life in the time of Christ, the individual could easily enough recognize a man who stood in need of service; and it was fairly satisfactory for him to render the service directly as did the Samaritan. Under the more complicated conditions of the present industrial and urban age, however, matters have changed considerably. New conditions demand new methods.

Dr. McEntee* has written a very readable and well-documented history of the way in which the Catholics of Great Britain have met the challenge of new conditions in trying to fulfill this commandment to love their neighbors as themselves. Prior to Catholic Emancipation in 1829, Catholics were such an insignificant minority that they could exercise no political influence on the current of events leading to the culmination of the Industrial Revolution. The ballot was denied them, and so they could not use that modern means of dealing with social problems—legislation. Moreover, they were largely the remnants of the country gentry, and so removed from the most characteristic effects of industrialism. Then, for a generation after Emancipation, Catholics were busy in reorganizing the Church, building here and there, fighting by religious controversy for a foothold in English intellectual life.

But with the advent of Manning a new element entered. The Irish immigration had landed thousands of Catholics in noisome slums, where they were overworked and underpaid. Housing laws, general working conditions, questions of wages and trade unions, came home intimately to Catholics. And Manning threw himself into the thick of the fight. It is interesting to note that Manning wrote later in his journal a criticism reminiscent of Christ's own statement that the priest and the levite passed by without helping the wounded man, whereas a Samaritan assisted him. Manning complained that all the great social movements of the nineteenth century had been initiated by non-Catholics,

* *The Social Catholic Movement in Great Britain.* By Georgiana Putman McEntee, Ph.D. (The Macmillan Company, New York City.)

and that he himself was "literally denounced" by Catholics for the part he had taken.

There was some justification, probably, for Manning's complaint. But the English Catholics have since then, owing largely to his example, made valorous attempts to remedy this situation. While there is no other ecclesiastic standing out as Manning did, such men as Devas, Chesterton, Belloc, Father Vincent McNab, O.P., and Father Charles Plater, S.J., have done a great deal to educate Catholics in regard to their social responsibilities, and to define accurately what might or should be the attitude of Catholics towards such movements as socialism, communism, trade unions, and the Labor Party.

It was inevitable that these men, so intensely interested in a modern carrying out of the commandment to love our neighbors, should finally found some organization. The Catholic Social Guild was the result. This has striven manfully by the circulation of books and pamphlets, and by the publication of a little magazine, to stir up Catholics to a realization of social problems.

And in line with their policy of education has been the organizing of scores of study clubs. These are furnished with material in the way of outlines and books, and study for themselves the conditions of life in England today and the possible ways of improving these conditions.

Finally, the Catholic Workers' College at Oxford, under the direction of Father O'Hea, S.J., is devoted to the intensive training of a few leaders. Unfortunately, it is greatly handicapped for money, and at any one time has only a few dozen students. But, in the long run, the leaders who have had the advantage of study in this institution must accomplish a great deal in the way of passing on information and arousing interest.

On the whole, there has developed in England what may legitimately be called a Social Catholic Movement, and it deserves the three hundred pages given to it by Dr. McEntee. Christian principles remain the same throughout the ages, but the application of those principles varies enormously from period to period. It is fascinating to trace the second of the two greatest commandments through the ramifications of modern industrial conditions. Christ's parable with a different stage setting, with different names and costumes, is being reenacted every day before our eyes. Sometimes we must blush for priests and levites of our own modern time, who pass by on the other side without even realizing that a man has been sorely wounded in some other part of the city; sometimes we must generously praise the Salvation Army or the Socialists or what not, when they correspond to the Samaritan of Christ; but often, too, we can take a legitimate pride in efforts of our fellow-Catholics to alleviate human suffering, as narrated for us by Dr. McEntee.

The present book is a sort of companion to Professor Parker Moon's "Social Catholic Movement in France." Both of them were written as doctoral dissertations at Columbia. Who will make this a trilogy by giving us "The Social Catholic Movement in the United States"?

J. ELLIOT ROSS, C.S.P.

THE SPIRITUAL EXERCISES

The Retreat Movement is growing and going on to a climax. There is an evolution in all such movements. Just as soon as they reach the multitude—often before they reach the multitude—they suffer diverse modifications. They are toned down and accommodated to the capacity of the multitude, if not to their needs. And then they are judged by their necessarily imperfect results. No doubt, even the shortened Exercises given by a competent master, by one that knows them from personal experience and earnest study, will produce fine spiritual fruits, but many Retreats given today are merely imitations of the genuine article. There is no copyright on the name, and, in consequence, it may be made to stand for anything that resembles the original in some of its features.

The Spiritual Exercises of St. Ignatius have produced wonderful results when they were faithfully made. Still, there are many people that do not know them. Many more know them merely by name; they do not know their history, and have no intimate convictions about them. One that never prays, cannot know the sweetness and the comfort and the strength and the peace of prayer; one that has not made these Exercises, cannot possibly know their power. To realize their power and to get their full effect, one must submit to their full and unmitigated discipline. There are plenty of men and of women who are making Retreats, either because their rule of life demands it, or because they are caught by the Movement and its advertising. They do not get the full promised results, and are thus disappointed. They cannot get from an imitation Retreat genuine Retreat results.

Crowds are never serious enough for accepting the full discipline of a Retreat according to Ignatian directions. There is not time enough for making them serious, even if it were possible. There are at best a few days set apart for the Retreat, and a few days are simply not enough. They do some good, but the reputation of the Exercises must suffer because they cannot produce the effects and results which were secured by a full Retreat of thirty days and under the discipline of solitude and of absolute silence.

There are necessary inherent defects in mass-education. As the best educational results can be secured only by individual instruction, so the best spiritual results can be secured only by individual Retreats. No

one has a right to discuss Retreats critically until he knows them and understands them in their psychological working through personal study and experience. To get the full results, a spiritual director is necessary, but considerable knowledge may be gained by studying the Exercises and meditating one's way through them privately. There is no other means of self-reformation known to this reviewer that can be compared with the plan and method of St. Ignatius.

The old philosophers talked and wrote much about self-knowledge. They were sincere enough, but they knew nothing about original sin and its effects on human nature. Though they diagnosed the resulting disease fairly well in some of its symptoms, they knew nothing about its cure. In the Exercises of St. Ignatius any man may find a fairly full knowledge of himself, if he sincerely seeks it; and, what is more, he will find a cure for his spiritual languor, or at least remedies and measures for as much of a cure as he may desire. We may easily enough and in a comparatively short time find out what is wrong with us, and what needs correction in our way of living, in order to make sure of a reasonable and happy life; but the full cure is a slow process and needs lifelong spiritual dieting. Just as we may "take" some kind of medical cure by dieting and other measures, we will have to continue "the cure" at least in a modified form for the rest of our days in order to keep well. The trouble with most of us is that we want short and easy cures. We expect full-measure effects from half-measures. A little medicine, easy to take and not interfering with the very self-indulgence which brought on our ailment or disabilities, is something we put our faith and hope for health in. A foolish faith and an empty hope! Even physical wellbeing demands constant self-denial and discipline of our appetites. Much more does spiritual wellbeing, bound up with all durable happiness, demand some constant and even continuous care and cultivation. Merely cutting off the tops of one or the other indulgence is not enough. We have to go to the root of them all and dig it up and keep watching the soil in which it grew.

Now here is a commentary on the Exercises.* The subjects are sufficiently elaborated to help those who would find the Ignatian text too dry and unstimulating for meditation. Meschler is a charming and competent guide through the Exercises. Of course, a layman without any training or experience in meditation might not get entire satisfaction even out of Meschler. Most laymen, religiously inexperienced as they are, need the personal contact and guidance of a master in the spiritual life. Yet, even religiously inexperienced laymen may get much—yes, very much—out of these elaborated meditations. They

* *Das Exerzitienbuch des Hl. Ignatius von Loyola. Erklärt von Moritz Meschler, S.J. Dritter Teil—Zweite Hälfte. (B. Herder Book Co., St. Louis, Mo.)*

might practically learn out of them how to meditate. They might begin with reading the meditations slowly and thoughtfully, trying to gain religious understanding and appreciation by half an hour's occupation with them every day. If they faithfully devote half an hour's thoughtful reading to this matter, they will, if they begin even half-seriously, get religious feeling and convictions strong enough to make them new men. They will pass through a process of interior and spiritual reformation.

Those who know German and are sincere in seeking a remedy for their spiritual ills, will find it here in Meschler. They will find in him much that is interesting and religiously striking. They may even be charmed, and wonder how they could ever be satisfied with the sort of reckless or indifferent life which perhaps they were leading for many years. They will find in him a writer who knows their ills and the remedies that will overcome them. He is not like medical practitioners who sometimes guess at a diagnosis and at remedies, and who, at best, know neither the ailment nor the cure at first-hand. Meschler made those Exercises over and over again. He not merely knows them theoretically as excellent spiritual remedies, but he has had a first-hand practical knowledge of them. He understands the psychological processes set working by them, because he has given them to many others, and has had many opportunities for observing the working out of the effects in different people. He has had real clinical experience. What this reviewer has read of his commentary—and he has read all of the third volume which is here under review—makes him believe that anyone with the necessary education will get much good out of them, and will probably conceive a desire for making them in their entirety according to the original directions. To get their full effect, one must make them in their entirety; but, even by taking them as subjects for the daily meditation, one may get some of the effects of a Retreat out of them. Much may depend on the time of day and on the habit of meditation. One that is set on fire by them in the morning, may remain quite cold and little affected by them at any other time of the day. The morning is, without a doubt, the best time for most of us. Habit, too, has much to do with devotion. One that makes his meditation regularly at a fixed time of the day, will get results which one that mediates irregularly and at no fixed time will not get.

The meditations in this third volume put before us Christ the Way, the Truth, and the Life. There is something singularly moving about them. One is carried along by them and comes to see the truth and to appreciate it and to feel its personal application.

FATHER WALTER, O.S.B.

CATHOLIC PIONEERS IN TENNESSEE

The exploration and settlement of the "Dark and Bloody Ground," together with the courageous exploits of Daniel Boone and his heroic followers, have been celebrated in song and story, and are familiar to every adventurous school-boy. Yet the thrilling experiences of the Catholic pioneers who carried the faith to Kentucky and Tennessee, and the names of the valiant priests who labored among these exiles, are known only to the few. Occasionally, some historian, inspired by love of historical lore or wishing to preserve the Catholic records of the past, has dug and delved and reclaimed much valuable material. The wanton destruction of important letters and valuable documents and the failure to reduce to writing fast-fading traditions have caused Catholic historians to plead that these treasures might be saved from destruction. It was a difficult task, as the workers were few: yet, during the last twenty-five years, much research work has been done to rescue from oblivion the records of Catholicity during Colonial and early federal days.

The erudite and industrious Father O'Daniel, O. P., has been a leader in salvaging these precious relics of the past. To borrow the motto of a well-known historian, he has striven for years "to glean up the scattered ashes into history's golden urn." In his "Life of Bishop Fenwick," he describes the foundation of the Dominican Order in the Republic, and explains the religious conditions prevailing in Kentucky and Tennessee and the growth of the Church in Ohio. In a new volume* he tells the story of the infant Church in Kentucky and Tennessee, the early tribulations and disappointments of the priests and the people, and the final triumph of Catholicity. It is not an academic book, composed in the quiet of his study with facts compiled from reference works, but a living narrative verified at the places associated with the life and labors of Bishop Miles. In his researches the author travelled far afield, gathering cubes from many places to construct the wonderful mosaic he has prepared. He follows the footsteps of his hero in Maryland, Kentucky and Tennessee, seeking written information, listening to the traditions of the oldest settlers, sifting and examining their evidence. He verifies his data and his dates by examining letters, by consulting documents, and often by visiting cemeteries to read the weather-beaten inscriptions on the ancient tombstones. He carefully followed the Ciceronian rule for historians: "First, let the historian say nothing false; next, let him conceal nothing true." Such painstaking methods enabled him to produce this authentic life of Bishop Miles, interwoven with short and interesting narratives of the history of Maryland, Ken-

* *The Father of the Church in Tennessee. The Life, Times and Character of the Right Rev. Richard Pius Miles, O.P., the First Bishop of Nashville.* By V. F. O'Daniel, O.P., S.T.M. (Frederick Pustet Co., New York City.)

tucky and Tennessee. It was a long and weary task, but the author regarded it as a labor of love to relate the deeds of his pioneer Dominican brother.

The story reads like a romance, not only in the descriptions of the Western country, but also in the many and varied experiences of the youthful bishop. His tireless zeal, his heroic labors, his great humility, his virile courage, his gentle patience, his indomitable perseverance are illustrated on every page. He was the first native of the United States, born after the Treaty of Paris, to be elevated to the episcopate; the first bishop who received his entire education beyond the Alleghany Mountains; he was in the first band of novices in the Dominican Order, and after his solemn profession was elevated to the dignity of the priesthood; he was a teacher for twenty years in the first college in Kentucky; he was the first Bishop of Tennessee. The story of his episcopate reads like the adventures of the early missionaries going forth to convert the world. With one church, no rectory, no priest to assist him, he was bishop, pastor and curate of the vast State of Tennessee. "The right man in the right place, and the best choice that could be made for Tennessee," was the comment of Archbishop Purcell. He began with nothing, suffered endless trials and disappointments, and yet in a few short years churches, schools, convents and rectories sprang up with the fecundity of the prophet's gourd and the foundation of Catholicity in Tennessee was laid on a solid basis.

To ensure a proper historical setting, Dr. O'Daniel has drawn a brief outline of the history of Maryland. This was eminently proper and absolutely necessary, as the Land of Calvert was the cradle of Catholicity in the English colonies, and moreover, in the beginning the Catholic immigration to Kentucky "was wholly from Maryland—and the greater part descendants of the original Catholic settlers, who in 1634 disembarked from the *Ark* and the *Dove*" (Webb, "*A Century of Catholicity in Kentucky*"). "Among these Maryland exiles were the progenitors of the future prelate." The author also devotes several chapters to the history of Kentucky, as the bishop was born in that State and began his ecclesiastical career at St. Rose's Priory. As Dr. O'Daniel is himself a native of the "Blue Grass State," his knowledge of its history and the growth of Catholicity is authentic. The remaining chapters are devoted to the story of Tennessee and the herculean labors of her first bishop. Previous to his coming, some of the Catholic settlers, left without priest or altar, had lost the faith, and their children by intermarriage with non-Catholics together with their descendants were lost to the church. But, amidst these sorrows, the bishop found much spiritual consolation in the zeal and piety of those who had retained the faith and the sheep who had strayed from the fold and returned to their Father's house, guided by their good shepherd.

Dr. O'Daniel has written this work in simple diction, so that the humblest reader may enjoy its contents. This was his intention from the beginning of his labors as he intimates in his foreword: "Doubtless general readers will constitute the greater number of those into whose hands the book will fall. For this reason our constant effort was to write the text in popular style." Let us hope our Catholic laity will take advantage of his thoughtfulness.

This splendid volume, exhibiting painstaking research and true historical synthesis, should be welcomed by every lover of American Catholic History. In addition, it should inspire other historians to follow in his footsteps and to gather the precious facts long threatened with oblivion. The foundation and growth of Catholicism in the Republic is a glorious story of sacrifice and self-abasement, and the memory of the heroic priests and bishops should not be forgotten, but should be handed down to posterity as a precious heritage. To the learned historian of the Dominican Order the Church in America owes a debt of gratitude for recovering from comparative obscurity one of the great bishops of earlier days who bore the burden and the heat and laid the foundation of the Church on such a solid basis.

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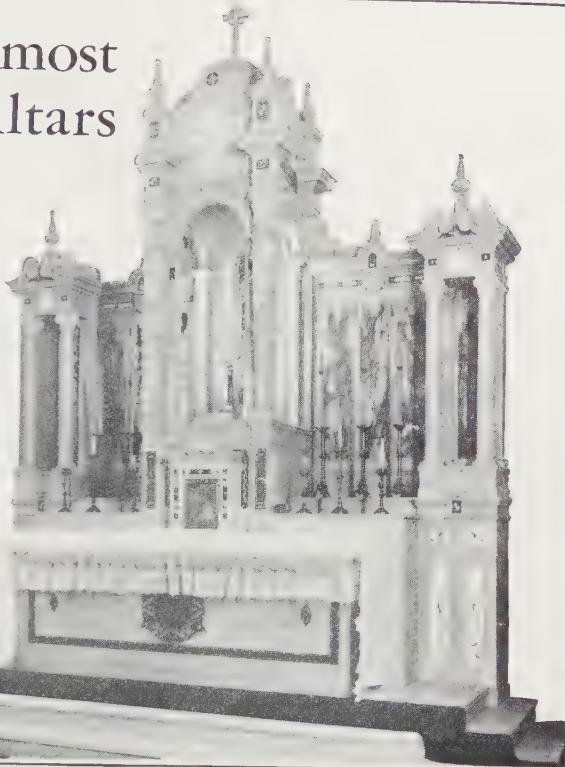
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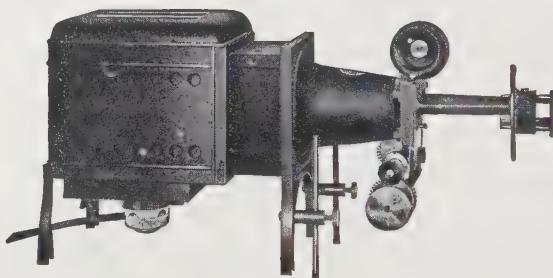
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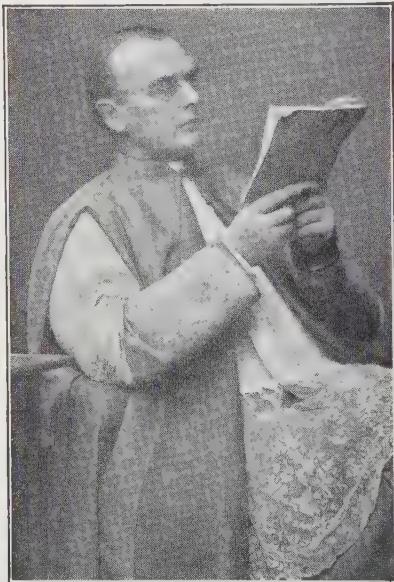
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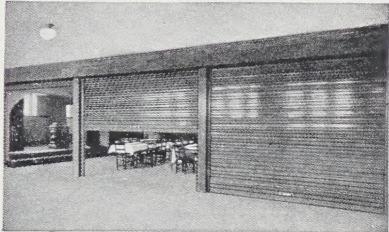
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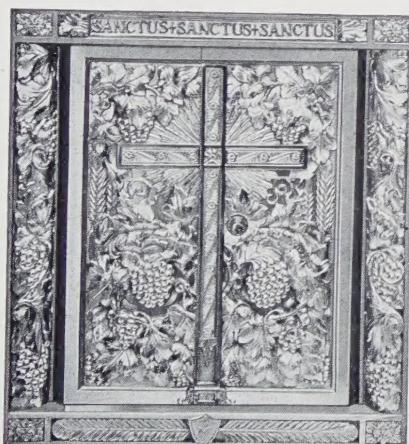
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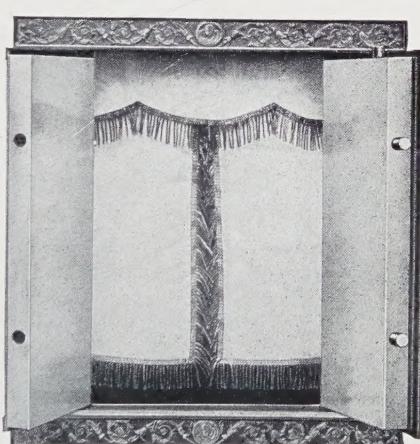
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